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The Speech Act of Compliment Response as Realized by Yemeni Arabic Speakers

M.A. Dissertation

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**The dissertation submitted here is the slightly modified version of the dissertation that was submitted for the degree of M.A. in Linguistics. The modifications include stylistic changes and corrections of the printing mistakes that were present in the earlier manuscript. No modification was made on theme or content or data.*

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Deanship of Higher Studies

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**The Speech Act of Compliment Response as Realized by Yemeni
Arabic Speakers**

By

Ameen Ali Mohammed Al-Gamal

**Dissertation submitted in partial fulfillment of the requirements for the
Masters Degree of Philosophy (in Linguistics)**

**At the Department of European Languages & Literature
Faculty of Arts and Humanities
King Abdul-Aziz University
Jeddah- Saudi Arabia**

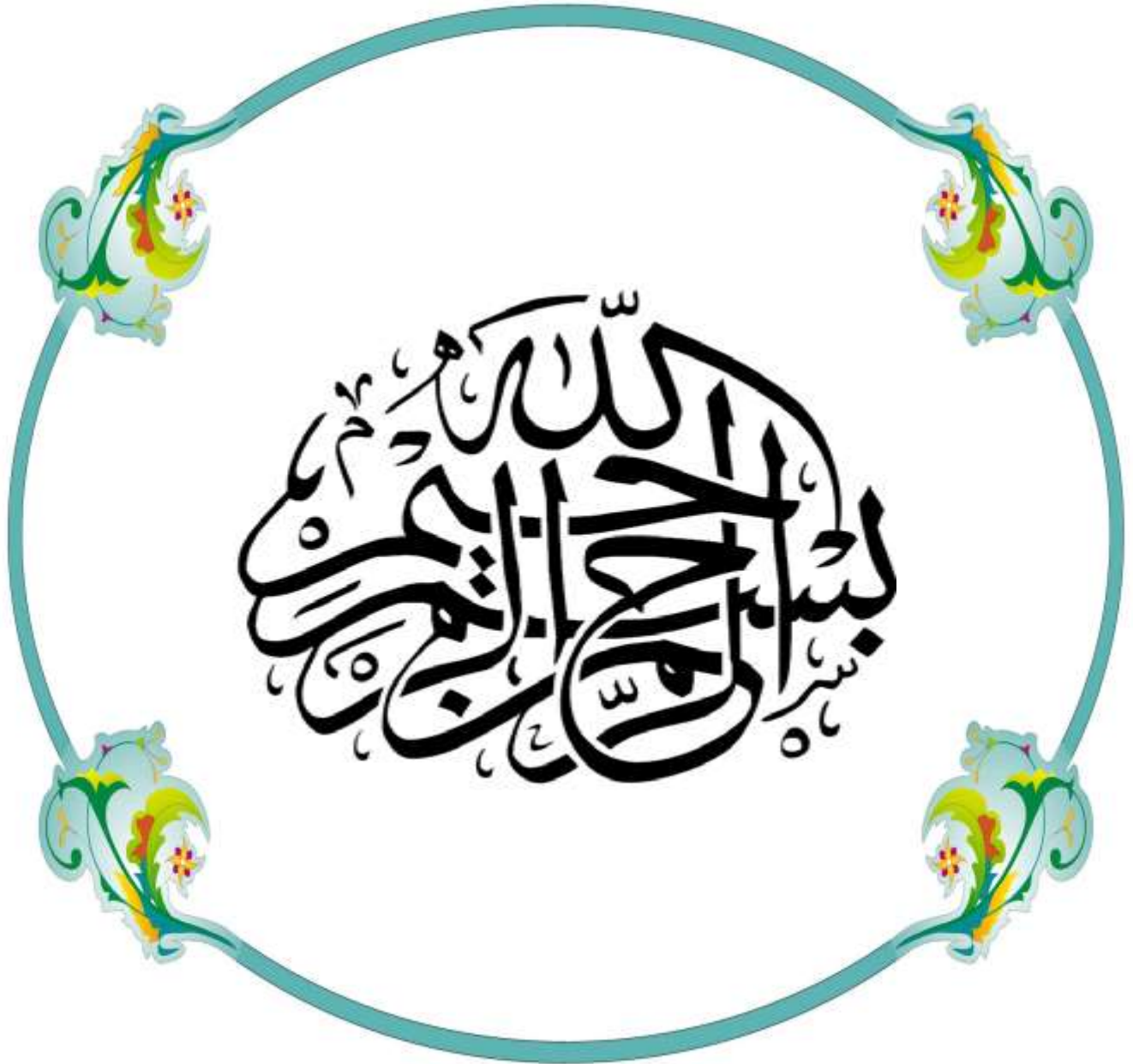
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Dr. Abdullah Saleh Alshehri

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Albasmalla

**In the Name of Allah,
the Most Merciful the Most Compassionate**



Abstract

A speech act is an utterance that serves a function in communication (e.g., apology, request or compliment). The speech act of *compliments response* has been chosen as the topic of the present study. The present study is a sociolinguistic study about the compliment responses utilised by Yemeni Arabic speakers. The data were collected through the use of written Discourse Completion Tasks (DCT hereafter), with four situational settings. 45 students from different universities in Yemen were involved as participants in the study. It is found that the group employed a variation in the use of strategies responding to compliments elicited by situational settings.

In this study, the researcher tried to find out the types of complement responses used by speakers of Yemeni Arabic variety. Since the participants of the study included males and females and used different compliment responses, the researcher tried to examine the types of compliment responses preferred by males as well as females. The researcher found out that the males and females of Yemeni Arabic variety do not use all types of compliment response strategies introduced by Herbert in (1989) such as "Comment History" type. In addition, it was found out that both genders preferred to use the "Appreciation Token" and "Return" compliment response types. The researcher concluded his study by looking at the similarities and differences between male and female speakers of Yemeni Arabic when responding to compliments given by the researcher in the form of a questionnaire.

This study falls into five chapters. Chapter 1 introduces the problem, the speech act theories, the significance, the limitations, the questions of the study and the definitions of important terminologies. Chapter 2 presents a review of literature written in the previous

studies on speech acts, mainly compliments and compliment responses employed by Arab and non-Arab researchers. Chapter 3 provides the methodology and the tools used to find the results of the study. Chapter 4 discusses the analyses and findings of the Discourse Completion Test (DCT) in addition to discussing and comparing the findings of the current study to other studies in Arab and non-Arab societies. Chapter 5 gives a summary and conclusions and provides recommendations and suggestions for further studies.

Keywords: compliment, compliment response, speech acts, Yemeni Arabic speakers

Dedication

This dissertation is dedicated to:

To my supervisor Dr. Abdullah Saleh Alshehri

To all my teachers

To my parents

To my wife

To my son Ibrahim

To my brothers and sisters

To my students and all Yemenis: with love and appreciation.

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Chapter I: Introduction

1.1 Introduction

The phenomenon of studying compliments and compliment responses has undoubtedly been one of the most intriguing topics in synchronic linguistics in the last three decades. There have been a large number of studies published on this topic since the early 1970s (Herbert, 1989; Holmes, 1986) by researchers from various subfields of linguistics (e.g. pragmatics, discourse analysis, sociolinguistics, psycholinguistics, and ethnography of communication). Most of these studies have attempted to establish explanatory links between linguistic choices and sociocultural integrative processes. That is to say, they attempted to explore how the former invokes and at the same time is shaped by the latter.

According to Herbert (1997), “compliment events (compliment and compliment response) provide interesting information on sociocultural values and organization”, and “the topics of compliments reveal the values which are positively regarded within some particular society”.

The main function of complimenting behavior, according to Manes and Wolfson (1981), is “to create or reinforce solidarity by expressing appreciation or approval”. “These bounding moves,” according to Hatch (1992), are not always identified by second language learners. It is also why many speakers tend to use the “compliment formulas”. They simply want their utterances to be easily identified as compliments.

The first researcher who discussed compliment responses from a pragmatic perspective was Pomerantz in (1978). She claimed that Americans face two dilemmas when responding

to compliments. First, they have to agree with the speaker. Second, they have to avoid self-praise. Urano (1998) further explains this dilemma by stating that “when a recipient of a compliment responds by agreeing with the speaker, it violates to avoiding self-praise as this response goes against the sociolinguistic expectations of the speaker”. On the other hand, if the speaker does not accept the compliment to avoid self-praise, the response will be face-threatening since it violates the first condition. To mediate this conflict, recipients of compliments resolve to a variety of solutions: (1) Acceptance, (2) Rejection, and (3) Self-praise avoidance.

The compliment-compliment response speech act set has been characterized as "an adjacency pair operation" (Schegloff and Sacks, 1973) or as an "action chain event" (Pomerantz, 1978), whose two components, compliment and compliment response, are linked by both temporal and relevance conditions (Herbert, 1990). The place of compliments within Brown and Levinson's politeness theory is complex, since their location within the pool of positive or negative strategies hinges upon the particular communicative function that they serve in any given interaction. Compliments are generally viewed as manifestations of solidarity through the expression and acknowledgement of admiration (Wolfson, 1983: Herbert, 1989), but may nevertheless serve other communicative goals. A compliment itself may constitute a face threatening act, since praise, like criticism, implies evaluation of one's interlocutor and, consequently, invasion of his/her negative face wants. Compliments can also be employed to express disapproval, sarcasm (Jaworski, 1995), to congratulate and possibly request the complimented object (Herbert, 1991), to reinforce desired behavioral patterns (Manes, 1983), and so forth. Indeed, their multifunctionality contributes to the dilemma posed in the mind of the speaker when having to respond to a compliment.

Pomerantz (1978) first acknowledged such a dilemma in terms of a three (partly overlapping (1 and 2), partly conflicting (1 and 2 versus 3)) constraint system:

- (1) Accept / reject compliment
- (2) Agree / disagree with compliment assertion
- (3) Avoid self-praise.

Manes and Wolfson (1981) indicate that the formulas of other speech acts such as greetings, thanks and goodbyes are “overtly taught, whereas compliments are not”. They think that compliments have more functions than other speech acts. Hatch (1992) judges the conversational structure of compliment response sequences as a speech event that “includes not just the speech act utterance but also the entire compliment interaction”. Generally, the existing studies of this field focus mostly on compliment and responses, the present study is carried out to principally explore how native speakers of Yemeni Arabic variety respond to compliments and make the follow-up moves.

1.2 Speech Act Theory

The speech act theory is mainly attributed to the British Philosopher John Langshaw Austin (1962) who claims that many utterances, termed performatives, do not only communicate information, but are equivalent to actions. That is to say, through the use of these utterances, people do things or have others do things for them; they apologize, promise, request, refuse, complain, compliment, etc. Utterances that may be used to realize the above functions are known as *speech acts*.

Austin (1962) classifies speech acts into five groups including: "verdictives" (giving a verdict), "expositives" (fitting utterances into the course of an argument or conversation), "exercitives" (exercising power, rights or influence), "behabitatives" (demonstrating attitudes or social behavior), and "commissives" (promising or otherwise undertaking). One problem of this taxonomy, however, is that the categories are not mutually exclusive and they often overlap (Reiter, 2000).

Searle (1969), (Austin's student), explains that speech acts are performed in real situations of language use. Therefore, the underlined assumption in speech act theory is that the minimal unit of human communication is the performance of certain kinds of acts or functions.

Searle (1979) provides a classification of speech acts according to their functions. He proposes five categories including "directives", "calmatives", "representatives", "declaratives" and "expressives". The focus of this study, which is "compliment response", is categorized as "expressive". This is the case where the speaker expresses disappointment, joy, like, dislike, etc. Put in a wider academic framework, one may say that "expressives" represent the speaker's psychological state, attitudes, and feelings. The typical acts that come under this category are complaint, apology, and gratitude.

1.2.1 Austin's Speech Act Theory

Austin was one of the first modern scholars to recognize that words are in themselves actions. He defines speech acts as all the things we do with words when we speak. For example, we use language to apologize, to order, to warn, to compliment, to threaten, to request and so on. Actions performed via utterances are generally called speech acts, and in

English, are commonly given more specific labels, such as apology, compliment, complaint, invitation, promise and request. The essential concept of speech acts is that although the number of utterances in a language is infinite, people use these theoretically unlimited utterances to accomplish a limited set of purposes. These purposes are called speech acts.

For Austin, on any occasion, the action performed by producing an utterance will consist of three related acts: locutionary act, illocutionary act, and perlocutionary act.

Locutionary act is the basic act of utterance, or producing a meaningful linguistic expression. The second dimension is the illocutionary act, which is performed by uttering some words, such as commanding, offering, promising, threatening, thanking, etc. For example, when **A** says: “Give me some cash” to **B**, the locutionary act is the sound he makes when he says the sentence, the illocutionary act is that A performs the act of requesting B to give him some cash. The third part is the perlocutionary act, which is the actual result of the locution. It may or may not be what the speaker B wants to happen but it is caused by the locution. For example, A’s utterance may have any of the following perlocutions: A persuaded B to give him the money; B refused to give him the money; B was offended; etc. In a word, the perlocution is defined by the hearer’s reaction.

Of these three dimensions, the most discussed is illocutionary force. Indeed, the term “speech act” is generally interpreted quite narrowly to mean only the illocutionary force of an utterance. Austin distinguishes locutionary and illocutionary acts by stating that “the interpretation of the locutionary act is concerned with meaning and the interpretation of the illocutionary act with force”. He later proposed a tentative classification (1962) of explicit performative verbs. He divided them into five categories based on the notion of illocutionary

force. They are verdictives, exercitives, commissives, behabitives and expositives. “Compliment” can be categorized into the group of bahabitives to express one’s attitude towards something.

1.2.2 Searle’s Speech Act Theory

Based on Austin’s speech act theory, Searle (1976) attempted to explain the notion of the illocutionary act by stating a set of necessary and sufficient conditions for the performance of a particular kind of the illocutionary acts. He reclassified it and proposed the so-called direct and indirect speech act. To be exact, a declarative used to make a statement is a direct speech act, but a declarative used to make a request is an indirect speech act (Yule, 2000).

Searle divided the illocutionary act into five types of general functions. The five-category classification of illocutionary acts are representatives, directives, commissives, expressives, and declarations as detailed below.

Representatives are those kinds of speech acts that state what the speaker believes to be the case or not. Statements of facts, assertions, conclusions, and descriptions, for example: “*It was a rainy day*”, representing the world as he or she believes it is.

Directions are those kinds of speech acts that speakers used to get somebody else to do something. They express what the speaker wants. They can be positive or negative, for example: *Don’t smoke!* or, *Give me a cup of tea!* They may be very modest attempts as

inviting or suggesting, or they may be very fierce attempt as insisting, ordering, or commanding.

Commissives are those kinds of speech acts that speakers use to commit themselves to some future course of action, such as promises, threats, refusals, pledges etc. They can be performed by the speaker alone, or by the speaker as a member of a group. For example, *I will be back.* or, *We will not do that.*

Expressives are utilised to state what the speaker feels. They express psychological state and can be statements of the speaker's attitude, feelings and emotions, for example, pleasure, pain, likes, dislikes, joy, sorrow, complaints, apologies and compliments etc.

Declaratives are the speech acts which change the world with their utterance, such as command, declaration, etc. For example, *We find the defendant guilty!* "Compliment" can be categorized into the group of expressives.

The theory of speech acts has been influential not only in philosophical and linguistic fields, but also in foreign language learning and teaching and cross-cultural research.

1.3 Universality versus Culture-Specificity of Speech Acts

When it comes to linguistic behavior like speech acts, the issue of universality versus culture-specificity has been of great interest to pragmatics. Some scholars claim that speech acts operate by universal principles of pragmatics (e.g., Austin, 1962; Searle, 1969, 1975, 1979), by which communicative interaction between speaker and addressee is governed, as

well as by some general mechanisms such as principles of cooperation (Grice, 1975) or of politeness (e.g., Brown & Levinson, 1987; Leech, 1983).

Furthermore, it is suggested that the strategies for realizing specific linguistic behavior are essentially identical across different cultures and languages, although the appropriate use of any given strategy may not be identical across speech communities (Fraser, 1985). In contrast, other theorists maintain that speech acts vary in both conceptualization and realization across languages and cultures, and that their modes of performance are mainly motivated by differences in deep-seated cultural conventions and assumptions (e.g., Blum-Kulka, et al. 1989; Green, 1975).

The issue of universality versus culture-specificity in speech act studies is still hotly debated. Typical of this debate is the opposing views of Searle (1975) and Wierzbicka (1991). For example, Searle (1975), supporting Austin's (1962) claim that speech acts are semantic universals and hence not culture-bound, he maintains that across languages and cultures, there are general norms for realizing speech acts and conducting politeness behavior, and that while the forms embodying these norms may vary from one language to another, the cross-cultural differences are of less importance. However, Wierzbicka (1991), providing examples from Polish and Japanese, objects this universalistic stand and contends that choosing circumstances for performing certain speech acts is based on cultural norms and values rather than on general mechanisms. She argues that any existing claims to universality in speech act behavior are necessarily subjective and ethnocentric. Given the fact that only a few speech acts and languages have been studied in the literature, existing claims for universality are severely called into question by studies such as Wierzbicka's (Yu, 1999b, 2003).

To examine whether there are universal pragmatic mechanisms in speech act realization, Blum-Kulka, et al. (1989) engaged in a comprehensive study that can be considered as ambitious and comprehensive speech act study, the Cross Cultural Speech Act Realization Project. They focused on three dialects of English and five other languages to investigate whether or not there were universal pragmatic principles in the realization patterns of requests and apologies. Although seeming to support claims for universal categories of main request and apology strategies, their findings indicated not only that the particular manifestations of these strategies were not similar across languages, but also these strategies carried different social meanings across cultures. Nevertheless, there was an inherent flaw in this study; that is, its potential Western bias, for all languages studied was either Western or heavily affected by Western cultures. It is conceivable that only when speech act research is extended to include more non-Western languages, especially those like Chinese which are reputed to bear very different socio-cultural conventions from the Western languages, could substantive universal claims be warranted (Yu, 2003). Accordingly, the present study widens the scope of speech act studies by examining the Yemeni language, and may hence shed some light on the issue of universality versus culture-specificity.

1.4 Questions of the Study

Although most studies so far focused on varieties of English, few have examined compliments and compliment responses in Arabic context. This study attempts to find out the way the Yemeni Arabic speakers use when they come to respond to the compliments formulated by the researcher and given in the form of a questionnaire. The following three questions are what the researcher is going to investigate in this research:

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Ameen Ali Mohammed Al-Gamal, MA, Linguistics, Doctoral Researcher

**The Speech Act of Compliment Response as Realized by Yemeni Arabic Speakers,
M.A. Dissertation**

1. What are the types of the compliment responses used by Yemeni Arabic speakers?
Do Yemeni speakers of Arabic variety use all types of compliment responses introduced by Herbert (1989), or do they leave some types of compliment responses behind?
2. What are the types of compliment responses preferred by Yemeni males and females when responding to compliments? Do they follow a specific order of preferences?
3. What are the similarities and/or differences between males and females of Yemeni Arabic variety when responding to compliments?

1.5 Significance of the Study

The researcher hopes this study would shed some light on the communicative strategies inherent in compliment responses among males and females of Yemeni Arabic variety. Also, this study may help the readers to understand better about the relationship between language and society since the data given are the compliment responses used in four situations which have different participants and topics. The researcher finally hopes that this study will be helpful for other researchers especially for those who want to carry out further studies on compliment responses among Arab societies.

1.6 Limitations of the Study

The data obtained from DCT may not provide a fully authentic picture of what the subjects have actually said in real-life situations. Nevertheless, the data should be able to reflect the norms which the group of target subjects keeps, too. Weizman (1989) points out that DCT “provides us with evidence of what the informants believe would typically utter in a given situation”. Besides, since the responses are presented in written forms, the phonological aspects cannot be discussed.

1.7 Definitions of the Terms

Speech Acts

A speech act is an utterance that serves a function in communication. By uttering a sentence, we can do things. A speech act is an action performed by means of language. We perform speech acts when we offer an apology, greeting, request, complaint, invitation, compliment, or refusal (Austin, 1962 and Searle, 1969).

Locutionary Act

It is an act of uttering a sentence with a certain sense and reference, which is nearly equivalent to meaning in the traditional sense i.e. 'the act of saying something' (Austin, 1962).

Illocutionary Act

It is an act of performing some action in saying something. The speaker may be performing the act of informing, claiming, guessing, reminding, warning, threatening, or requesting i.e. 'utterances which have a certain conventional force' (Austin, 1962).

Perlocutionary Act

It is what speakers bring about or achieve by saying something. The speaker may be performing the act of thanking, claiming, guessing, reminding, warning, threatening, or requesting by uttering an act' (Austin,1962).

Compliments

Olshtain and Cohen (1991) define compliments as “one of the speech acts to express solidarity between speaker and hearer and to maintain social harmony”. According to Holmes (1988), a compliment is a speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some ‘good’ (possession, characteristic, skill, etc.), which is positively valued by the speaker and the hearer .

Compliment Response

An utterance used to respond to another utterance that refers to something which is positively valued by the participants and attributed to the addressee is called compliment response.

Chapter 2: Review of Relevant Literature

2.1 Introduction

Compliments and compliment responses may vary greatly across speech acts communities (Holmes, 1990). Every society has its own worldview that is reflected in their language. Their general behavior in compliments and compliment responses also vary from culture to another. In the United States, for example, the act of complimenting has become a common phenomenon since it occurs in a very wide variety of situations and serves so many functions, such as complimenting, thanking, apologizing, and so on. Below is a detailed account on studies carried out on complement response in various societies.

2.2 Studies of Compliment Responses on Native Speakers of Arabic

Empirical investigations of compliment responses have been carried out by many scholars using different approaches. Some studies have been conducted on Arabic native speakers. These studies indicate the following points. First, examining the compliment responses behavior of a specific culture. Second, comparing the speech act of compliment responses across cultural groups. Third, investigating the characteristics of non-native speaker compliment responses in English. Finally, language learners tend to transfer their sociopragmatic strategies in their first language to compliment responses in second languages.

For the present study, the researcher is going to study the speech act of compliment responses as they are realized by the males and females of Yemeni Arabic variety of Arabic language. The data that the researcher received from the subjects were in Yemeni Arabic

variety of Arabic language and then the researcher transliterated and translated these data into English language.

Nelson et al. (1993) investigated Egyptian and American compliments using both qualitative and quantitative methodology. Extended interviews were conducted with 20 Egyptian and 20 American university students. Egyptians were interviewed in Arabic in Egypt and Americans were interviewed in English in the United States. On audiotape, subjects described in detail the most recent compliment given, received and observed, providing a corpus of 60 Egyptian and 60 American compliments. Interview data were analyzed to determine 1) compliment form, 2) attributes praised, 3) relationship between the compliment giver and recipient, 4) gender of compliment giver and recipient and 5) compliment frequency. Interview data were used to construct six forms of a questionnaire, varying the recipient of the compliment between a male/female family member, a male/female close friend and a male/female acquaintance. Approximately 240 Egyptian students and 240 American students, about 50% male and 50% female, completed the questionnaire using a variation of Barnlund and Araki's (1985) Complimentary Mode Questionnaire for responses. Students' responses indicated preferences for direct or indirect means of complimenting. The Egyptian questionnaires were in Arabic and the American questionnaires in English. Major findings suggest that both Egyptian and American compliments tend to be adjectival. They frequently compliment personal appearance. Egyptian compliments tend to be longer than American compliments and contain more comparatives, references to marriage and metaphors. Americans tend to compliment more frequently than Egyptians do. Egyptians tend to compliment personality traits, whereas Americans tend to compliment skills and work; and both Egyptians and Americans prefer direct rather than indirect means of complimenting.

Farghal and Al-Khatibb (2001) provide a preliminary analysis from a pragmatic and sociolinguistic point of view, of compliment responses in Jordanian Arabic as they are used by Jordanian college students. Their study focuses upon the relation of the individual's sexual identity to her/his compliment behavior and the attitudes and values attached to it. The phenomenon has been investigated in terms of simple vs. complex responses, macro- vs. micro-functions and intrinsically- vs. extrinsically-complex responses. Explanations are placed within a broad framework of sociocultural differences between male and female college students. The semantic, pragmatic, and sociolinguistic characteristics of compliment responses are highlighted based on an analysis of 268 responses. Also, an attempt has been made to shed light on the kinds of social relationships and the range of strategies which elicited the compliment responses in the corpus. As in a number of other speech communities, the gender of the speaker in Jordanian society seems to be a crucial parameter in the formulation and acceptance or rejection of a compliment.

Al Falasi (2007) conducted a study which aimed at finding out whether Arabic learners of English (Emarati Females in particular) produce target like compliment responses in English and whether pragmatic transfer can occur. Discourse completion and interviews were used to study the strategies employed when responding to compliments by native speakers (NSs) and Arabic nonnative speakers (NNSs) of English. Findings suggest that Arabic (L1) expressions and strategies were sometimes transferred to English (L2). Her study also indicates that Emarati female learners of English transfer some of their L1 pragmatic norms to L2 because they perceive these norms to be universal among languages rather than being language specific. Her study also indicates that Arabic NNSs of English have some misconceptions about NSs that affect the way they respond to their compliments.

Nelson et al. (1996) carried out a study to investigate the similarities and differences between Syrian and American compliment responses. Interviews with Americans yielded 87 compliment/compliment response sequences and interviews with Syrians resulted in 52 sequences. Americans were interviewed in English and Syrians in Arabic. Data consisted of demographic information and transcriptions of the sequences. The entire set of data was examined recursively. This examination suggested three broad categories (acceptances, mitigations, and rejections) and subcategories. Two trained raters coded each of the English and Arabic compliment responses as belonging to one of the categories. Intercoder reliability for the American data was 92 % and 88 % for the Syrian data. Of the American compliment responses, 50 % were coded as acceptances, 45 % as mitigations, and 3 % as rejections. Of the Syrian compliment responses, 67 % were coded as acceptances, 33 % as mitigations, and 0 % as rejections. Results suggest that both Syrians and Americans are more likely to either accept or mitigate the force of the compliment than to reject it. Both groups employed similar response types (e.g. agreeing utterances, compliment "Returns", and deflecting or qualifying comments); however, they also differed in their responses. US recipients were much more likely than the Syrians to use "Appreciation Tokens" and a preferred Syrian response, acceptance + formula, does not appear in the US data at all.

2.3 Studies of on Compliment Responses on Non-Arab Countries

Compliment response has been investigated across cultures since the late 1980s (e.g., Chen, 1993; Golato, 2002; Han, 1992; Herbert, 1989; Herbert & Straight, 1989; Lorenzo-Dus, 2001; Matsuura, 2004; Nelson, et al, 1996; Saito & Beecken, 1997). Among those studies of cross-cultural comparison, Matsuura (2004) is one of the few studies that illustrates

differences between American and Japanese response patterns, and suggests that ostensible acceptance, or light acceptance, of compliments may be characteristic of American English.

American respondents in Matsuura's study reacted differently to appearance-related compliments and compliments given on performance or skills. To the former types of compliments, regardless of the gender or status of the compliment givers, Americans responded mainly by using "Appreciation Tokens" (e.g., "Thank you") with the occasional comment history (e.g., "I bought it yesterday"). Yet with respect to ability-related compliments, they revealed diverse response styles that depended on the illocutionary force of the particular compliments they perceived. Japanese, on the other hand, tended to use wider varieties of responses in both appearance and ability related situations, which suggests that they had a tendency to take compliments on appearance a little more seriously than their American counterparts.

Creese (1991), a British student in the US, carried out a study on the speech act variation in British and American English. The study included eight Americans and four Britons and they were interviewed in order to elicit their perceptions concerning speech act differences between the two cultures. The findings of this study weren't conclusive with Brits and Americans having differing perceptions in some cases. Creese collected 73 compliments naturalistically from teachers' rooms at University of Pennsylvania and 138 from a London school. Creese then did in-depth analysis of complimenting across the two cultures looking at lexical predictability, compliment response, syntactic categories, and compliment topic. Similarity was in the first two areas, with some tendency for the Brits to deflect the compliment slightly more. The big difference was in syntactic preference. The Brits preferred "NP is/looks (intensifier) ADJ" (40%), while Americans preferred "I (really)

like/love NP" (42%). While Americans also used the former (34%), the Brits only used the American preference 12% of the time. The other difference was on appearance and ability: American 66% vs. 33%, Brits 39% vs. 54%. Hence, the Americans were complimenting more on appearance and the Brits more on ability.

A number of contrastive studies have been conducted to compare compliment responses in different languages and language varieties. Arabic and South African English speakers were found to prefer accepting compliments rather than rejecting them. Speakers of Asian languages, on the other hand, were likely to reject compliments (Urano, 1998). In another contrastive study of compliment responses between Chinese learners of English and American NSs of English, Chen (1993), found out that the majority of Chinese NNSs of English rejected compliments, compared to the American NSs who accepted and appreciated those compliments.

Cedar's (2006) carried out a contrastive study of compliment responses used by Thai NNSs of English and American NSs of English revealed significant differences in responses to English compliments between the two groups. While Americans tended to accept compliments and elaborate positively in their responses, Thai NNSs of English refrained from elaborating and used formulaic expressions in their responses. Cedar explained this by stating that "the English conversational competence of Thai subjects was not developed enough to express their feelings of positive elaboration".

Despite the above reviewed studies on compliments and compliment responses, the lack of studies on Arabic learners of English in this area is obvious. Previous studies have given us some lights on the pragmalinguistic and sociolinguistics aspects of complimenting

behavior in many cultures, particularly on the compliment response strategies and pragmatic transfer from L1 to L2. This study will base on these literature and findings and explore a little bit more on the possible follow-ups of the responses, particularly, on the compliment response strategies used by Yemeni Arabic speakers and similarities and differences between genders.

2.4 Frameworks of Compliment Response Strategy Categorization in Previous Studies of Compliment Responses

Compliment responses have been examined in a wide range of pragmatics studies (Chen, 1993; Farghal and Al-Khatib, 2001; Gajasen, 1994; Golato, 2002, 2003; Herbert, 1986, 1989, 1990, 1991; Herbert and Straight, 1989; Holmes, 1986; Lorenzo-Dus, 2001; Pomerantz, 1978, 1984; Saito and Beecken, 1997; Yu, 1999b; etc.). What is worth noticing is that previous studies of compliment responses have presented different frameworks of compliment response categorization, of which the most popular ones are presented below. It is, therefore, difficult for researchers to decide on the most appropriate one to adopt.

It can be said that the classic frameworks of compliment response categorization are those suggested by Pomerantz (1978) and Herbert (1989) see table (1 and 2) below.

2.4.1 Compliment Response Taxonomy of Pomerantz (1978)

Table (1) below shows the framework adopted by Pomerantz (1978) with examples as cited in Herbert (1989: 10).

Table 1: Taxonomy of Compliment Response Types (Pomerantz 1978)

I. Acceptances

Appreciation Token	A: That's beautiful. B: Thank you.
Agreement	A: Oh it was just beautiful. B: Well thank you. I thought it was quite nice.

II. Rejections

1. Disagreement	A: You did a great job cleaning up the house. B: Well, I guess you haven't seen the kids' room.
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III. Self-praise Avoidance Mechanisms

1. Praise Downgrades

Agreement:	A: That's beautiful. B: Isn't it pretty?
Disagreement:	A: Good shot. B: Not very solid though.

2. Referent Shifts

Reassignment	A: You're a good rower, Honey. B: These are very easy to row. Very light.
Return	A: Ya' sound real nice. B: Yeah, you sound real good too.

Herbert (1989) suggested another framework of Compliment Response types based on American and South African ethnographic data. Table (2) below is a summary of Herbert's framework with examples from his American ethnographic data.

2.4.2 Herbert's Compliment Response Types (1989)

Table 2: Herbert's Compliment Response Types (1989)

1. Agreements

Appreciation Token

Thanks/ Thank you.

Comment Acceptance

F1: I like your hair long.

F2: Me too. I'm never getting it cut short again.

M1: I like your jacket.

M2: Yeah, it's cool.

Praise Upgrade

F: I like that shirt you're wearing.

M: You're not the first and you're not the last.

Comment History

F1: I love that outfit.

F2: I got it for the trip to Arizona.

Reassignment

F: That's a beautiful sweater.

M: My brother gave it to me.

Return

F: You're funny.

M: You're a good audience.

2. No agreements

Scale Down

F: That's a nice watch.

M: It's all scratched up. I'm getting a new one.

Disagreement

F1: Nice haircut.

F2: Yeah, I look like Buster Brown.

F1: Your haircut looks good.

F2: It's too short.

M: Those are nice shoes.

F: They hurt my feet.

F1: Nice haircut. You look good.

F2: I hate it.

Qualification

F1: Your portfolio turned out great.

F2: It's alright, but I want to retake some pictures.

M: You must be smart. You did well on that last linguistics test.

F: Not really. You did better.

Question/ Question Response

M1: Nice sweater

M2: You like it?

M1: Yeah

M2: Why?

M1: It's a nice color.

M2: Yeah, it's a nice color.

M: Nice sweatshirt.

F: What's wrong with it?

M: That's a nice sweater.

F: Do you really think so?

No Acknowledgement

M1: That's a beautiful sweater.

M2: Did you finish the assignment for today?

3. Request Interpretation

F: I like your shirt.

M: You want to borrow this one too?

The frameworks of compliment response categorization by Pomerantz (1978) and Herbert (1989) have been widely used with or without adaptation. For example, in order to contrast compliment responses by British and Spanish university students, Lorenzo-Dus (2001) adopted Herbert's (1989) taxonomy but used only the following compliment response types: compliment acceptance, comment history, "Return", "Praise Upgrade" and "Reassignments".

In the present study, the researcher adapts Herbert's model and tries to apply the twelve types of compliment responses used by Herbert but the formation of the four situations are set by the researcher.

2.4.3 Compliment Response Categorization Based on Semantic Formulae by Saito and Beecken, (1997)

Table 3: Compliment Response Categorization Based on Semantic Formulae (Saito and Beecken, 1997)

Semantic Formula	Examples
1) Gratitude	Thank you; Appreciate it.
2) Affirmative explanation	I have confidence; I'm good at cooking.
3) Agreement	Yes; I know.
4) Acceptance	I'm glad you like it.
5) Joke	You need to practice ten more years to beat me.
6) Avoidance/Topic change	Really? Let's play again.
7) Mitigation	It happened by chance.
8) Return	You're good, too.
9) Denial No; I'm not good.	

2.4.4 Compliment Response Categorization Based on Farghal and Al-Khatib (2001)

Saito and Beecken's framework is not the only one which was founded on more than one way of analyzing compliment responses. Farghal and Al-Khatib (2001) also used two types of distinctions (i.e. binary distinctions) to categorize compliment responses by Jordanian college students.

1. Simple responses (i.e., responses featuring one illocution, e.g., thanking, offering, denying, and responses which are exclusively non-verbal) vs. complex responses (i.e., responses featuring two illocutions, e.g., thanking + offering, doubting + denying, invocation + thanking).

2. Macro-functions, e.g., accepting compliment, vs. micro-illocutions, e.g., invocation or offering.
3. Intrinsically-complex responses (i.e., responses featuring two micro-illocutions within the same macro-function, e.g., thanking + offering or doubting + denying) vs. extrinsically-complex responses (i.e., responses featuring two micro-illocutions which belong to different macro-functions, e.g., tagging + denying or thanking + questioning).

2.4.5 Billmyer (1990) System of Compliment Response

Billmyer (1990) offers a similar system for compliment response but with fewer categories as shown in the table (4) below.

Table 4: Billmyer (1990) System of Compliment Response

1. Downgrading

A: That's nice shirt you are wearing!

B: Well, I just got it. It was pretty cheap.

2. Questioning

A: You did an excellent job yesterday, Jim! I really enjoyed your presentation.

B: Do you really think so?

A: Oh, yeah, it was fabulous.

3. Shifting Credit

A: I love your clock. It looks great in your living room!

B: Thanks. A friend of mine brought it to me from Oregon.

4. Returning

A: You are looking well!

B: Thanks. So are you!

Other linguists provide similar systems of compliment response types. Given the above characterization of the categories of compliment responses, we are able to decide what strategies are being used in the data we retrieve later in discussion session.

Chapter 3: Methodology

3.1 Design

As Golato (2003) puts it, “DCTs are better suited to the study of ‘what people think they would say than to the study of ‘what people actually do say’ in a given speech setting’”. In the present study, four situational settings relating to four different topics were employed by the researcher: skill, appearance, possession and ability.

Situation one: skill

You wrote an article in the newspaper and in the next day *your teacher* met you and said "I have read your article. It is very great. You are a skillful writer". What is your response to his/her compliment?

Situation Two: appearance

You bought a new uniform for the new school year and in the first day of study a *colleague* met you and looked at your uniform and said “You look handsome wearing this uniform”. What would be your response to his/her compliment?

Situation Three: possession

After you finished all your studies, you became a teacher and you bought a luxurious car. One day, you gave a lift to one of your students. When s/he approached his /her house, s/he said "You have a nice car my teacher“. What would be your response to his/her compliment?

Situation Four: ability

After you finished all your final exams, you took your results and found out that you got the first place over your classmates. When your brother/sister saw your results, s/he said to you “You have made a great success over all your colleagues, you have great abilities“. What would be your response to his/her compliment?

3.2 Subjects

Data were collected from a group of Yemeni students in different departments such as English language, Arabic language, History, Business Administration, Physics, Computer Science, Islamic Studies and Mathematics, at different Yemeni universities (Sana’a, Aden, Taiz University, Ibb, Al Hodaidah) and some others are Yemeni students were studying at King Abdulaziz University in Saudi Arabia, Jeddah). Participation in this survey was voluntary. The sample included 30 males and 15 females (mean age 22). The respondents were relatively homogeneous in terms of their cultural background and academic/ linguistic experiences (see table 5 below).

Table 5: Participants of the study

Gender	Male	Female
Number of participants	30	15
Mother tongue	Arabic	Arabic
Average age	22	22

3.3 Instrument of Data Collection

Data of this study were collected through a controlled elicitation method based on a questionnaire which is a modified version of ‘Discourse Completion Tests’ used in (Herbert 1989). This type of questionnaire enabled the researcher to reach large numbers of respondents and statically control variables and analyze data accordingly. The researcher designed the questionnaire to analyze compliment response strategies used by Yemeni Arabic speakers. The questionnaire included four hypothesized situations see section (3.1) above. For each situation, subjects were instructed to fill in with what they would say in each of the four contexts. The respondents were asked to put themselves in real situations and to assume that in each situation they would say something in their Yemeni dialect and not in the standard Arabic. They were asked to write down what they would say. The researcher administered the questionnaire in the first semester of the academic year 2010/2011.

3.4 Discourse Completion Tasks and Questionnaires

In DCTs and questionnaires production, subjects are presented with a situation in which a compliment (or a compliment response) is believed to be the next relevant action. Subjects are then invited to note what they would say or how they would react in such a situation. This method of data collection has many administrative advantages (Billmyer and Varghese 2000). For example, allowing the researcher to control certain variables (i.e. age of respondents, features of the situation, etc.) and to quickly gather large amounts of data without any need for transcription, thus making it easy to statistically compare responses from native and non-native speakers (BlumKulka, et al. 1989).

Similar to role plays, DCTs are in a crucial sense metapragmatic in that they explicitly require participants not to conversationally interact, but to articulate what they believe would be situationally appropriate responses within possible, yet imaginary, interactional settings. As such, responses within a DCT can be seen as indirectly revealing a participant's accumulated experience within a given setting. This suggests that the DCT is a valid instrument for measuring not pragmatic action, but symbolic action.

Despite the limitations, discourse completion tasks are widely used in the fields of pragmatics, intercultural communication, and second language acquisition, mainly because their simplicity of use and high degree of control over variables lead to easy replicability. In order to improve DCTs (particularly in order to overcome insufficient situational background information in the DCT), researchers have called for enhancing the situational prompts by providing more contextual and social clues (Billmyer and Varghese 2000). Additionally, it was found that administering DCTs orally yields more naturalistic speech features than the equivalent written DCT. In order to make the situation more realistic, some researchers have included listener responses in the prompt. However, it is yet not clear to what extent these responses are beneficial (in that they make the situation more realistic) or harmful (in that they influence the informants' responses; see Johnston et al (1998). and Hinkel (1997) for a detailed discussion). This type of test allows the researcher to access fairly homogenous respondent group (age, gender and occupation) of a considerable size.

3.5 Data Collection

3.5.1 Procedures for Data collecting

The data for the present study were collected by means of a Discourse Completion Test in three steps:

Step one: The researcher distributed altogether 45 questionnaires to the subjects, 30 males and 15 females. The subjects were told that they had enough time to answer the questionnaires.

Step two: The researcher gave instructions to the subjects that they should read the instructions carefully in order to satisfy the different requirements of the questionnaire. Then they were required to read each situation carefully and enact the role of the complimenter and respondent in the specific situation. Since the subjects may respond to one situation with more than one utterance, enough space was provided below each situation. It took the subjects 10-20 minutes to complete the questionnaires.

Step three: After collecting the questionnaires, the researcher checked them and found out that there were altogether 45 questionnaire sheets, 30 for males and 15 the females.

3.5.2 Procedures for Data analysis

After checking the answer sheets, the investigator began to analyze the data. The following procedures were followed:

Stage one: Identifying the strategies used by respondents in their compliment response utterances.

Step two: Writing down the number of categories of strategies in compliment responses in each production according to their preferences starting from the highest percentage to the lowest.

Step three: Identifying the similar strategies between the males and females as well as the differences.

Chapter 4: Analysis and Findings

This chapter presents the analysis of the data, results and findings and interpretation of data collected from the sample see tables (7 and 8) for the summary of the compliment responses provided by Yemeni Arabic speakers. The two tables serve two functions. First, in the analysis of the findings, the researcher found out that the Yemeni Arabic speakers do not use all types of compliment responses introduced by Herbert. For "Comment History" compliment response, none of Yemeni gender uses them at all.

It is also found out that the compliment responses employed by Yemenis are lengthy and this has been also found in a study carried out by Al Falasi (2005) in her study "Just Say Thank You": A Study of compliment responses carried out on a number of Emarati Females. Respondents preferred responding with long responses due to the general understanding that the longer the response to a compliment, the more sincere it is. In the current study, it is also found out that the combination of two types of responses occurred mostly in the responses by Yemenis. This is aligned with the findings of Farghal and Al-Khatibb (2001) who called

these responses as "complex responses" in which they contain two speech acts such as "Appreciation Token" + "Return" as in /Šukran! oyuunak_il-hilwah/ (Thanks! your beautiful eyes).

4.1 Types of Compliment Responses Used in the Four Situations by Yemeni Arabic Speakers

In tables (6.1-6.8) below, the researcher reveals some of the compliment responses produced by Yemeni male and female Arabic speakers and classifies them based on the 12 types of compliment responses proposed by Herbert (1989).

Tables (6.1-6.8): Compliment Responses Used in the Four Situations by Yemeni Arabic Speakers

Table 6.1: Male -Male Interaction Situation (1)

Compliment	Responses	Types
You wrote an article in the newspaper and in the next day <i>your teacher</i> met you and said "I have read your article. It is very great. You are a skillful writer". What is your response to his/her compliment?	- /šukran and šukran lak/ (Thanks and thank you!)	- "Complex Appreciation Token" (double Appreciation)
	- /hatha min thawgak alhilo/ (This is from your sweet style.)	- "Return"
	- /maškoor, Allah yehfaDhek/ (Thanks, May Allah preserve you.)	- "Appreciation Token"
	- /badri šlya lesati fi altarig/ (It is	- "Downgrade"

	<p>early for me, I am still in the beginning of the road.)</p> <p>- /šukran lek, min thawqak, maligeet ʕiya wala mulahathah/ (Thank you! This is from your good taste. Did not you find any remark about it?)</p> <p>- /hi ra'aʕah walakin fi itelaʕek aliha asbahat mutamyezah/ (It is great but once you look into it, it becomes distinguished.)</p> <p>- /ana muhattam, wela ani akbar katib fi alšarq alawsat/ (I am discouraged, otherwise, I am the greatest writer in the Middle East.)</p> <p>- /hatha bas lya'ank ostathi/ (This is only because you are my teacher.)</p>	<p>- "Appreciation Token" + "Return" + "Question"</p> <p>- "Qualification"</p> <p>- "Praise Upgrade"</p> <p>- "Comment Acceptance"</p>
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Table 6.2: Female-Female Interaction Situation (1)

Compliment	Responses	Types
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<p>You wrote an article in the newspaper and in the next day <i>your teacher</i> met you and said "I have read your article. It is very great. You are a skillful writer". What is your response to his/her compliment?</p>	<p>- /šukran muṣalimati/ (Thanks my teacher)</p>	- "Appreciation Token"
	<p>- /hatha min thawqik/ (This is from your good taste.)</p>	- "Return"
	<p>- /ana saeedah lya'anha aṣjabatki/ (I am happy because it admires you.)</p>	- "Comment Acceptance"
	<p>- /šukran, hatha min thawqik/ (Thanks! This is from your good taste.)</p>	- "Appreciation Token" + "Return"
	<p>- /walakin kaif arafti anha ra'aṣah/ (But how did you know that it is great?)</p>	- "Question"

Table 6.3: Male-Male Interaction Situation (2)

Compliment	Responses	Types
<p>You bought a new uniform for the new school year and in the first day of study a <i>colleague</i> met you and looked at your uniform and</p>	<p>- /hi ṣyoonek alhilwah/ (They are your beautiful eyes.)</p>	- "Return"

<p>said “You look handsome wearing this uniform”. What would be your response to his/her compliment?</p>	<p>- /bas tabʕan mu awsam minek/</p> <p>(But of course not more handsome than you.)</p>	- "Downgrade"
	<p>- /almalih malih hata lo yelbas junih/ (The handsome is handsome even if he wears a bag.)</p>	- "Praise Upgrade"
	<p>- /abtasim bal ohraj/ (I smile and even feel embarrassed.)</p>	- "No Acknowledgement"
	<p>- /ana lastu wasim walakin ʕyoonek hi men tara kul ʕeya'a jameel/ (I am not handsome but they are your eyes that see everything nice.)</p>	- "Qualification"
	<p>- /hamden lillah ʕala hathih alnaʕmah/ (Thanks God for this favor.)</p>	- "Comment Acceptance"
	<p>- /ʕukran/ (Thanks!)</p>	- "Appreciation Token"

	- /šukran jazeelen, husen andarakum/ (Thank you very much! Your beautiful eyes)	- "Appreciation Token" + "Return"
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Table 6.4: Female-Female Interaction Situation (2)

Compliment	Responses	Types
You bought a new uniform for the new school year and in the first day of study a <i>colleague</i> met you and looked at your uniform and said “You look handsome wearing this uniform”. What would be your response to his/her compliment?	- /šyoonik alhilwh/ (They are your beautiful eyes.)	- "Return"
	- /abtasim/ (I smile.)	- "No Acknowledgement"
	- /tuškari/ (Thanks!)	- "Appreciation Token"
	- /šukran, min bašdt ma šendakum/ (Thanks! Part of what you have.)	- "Appreciation Token" + "Return"
	- /tabšan meš ahla minik/ (Of course, but not more beautiful than you.)	- "Downgrade"

Table 6.5: Male-Male Interaction Situation (3)

Compliment	Responses	Types
After you finished all your studies, you became a teacher and you bought a luxurious car. One day, you gave a lift to one of <i>your students</i> . When s/he approached his /her house, s/he said "You have a nice car my teacher". What would be your response to his/her compliment?	- /teštariha mini? / (Will you buy it from me?)	- "Question"
	- /Khalihā ṣala rabak bas, ila alaan ma khalast agsadha/ (Leave it to your lord, I did not finish its installments yet.)	- "No Acknowledgement"
	- /intabḥ ṣala drasatek itha ant taštehi sayarah mithlaha/ (Take care of your study if you want a car like mine.)	- "Request"
	- /men yeštehi alhali sabar/ (He who wants a good thing should be patient.)	- "Comment Acceptance"
	- /men jed wajaḍ/ (The more you work, the more you get benefits.)	- "Praise Upgrade"
	- /hatha min fadel rabi/ (This virtue is from my Lord.)	- "Reassignment"

	<p>- /wain alrawṣah šakl qias netharatek Ghalat/ (Where is the beauty of it? It seems that your glasses' measurement is wrong!)</p>	- "Disagreement"
	<p>- /hatha min hosen thawgak/ (This is from your high taste.)</p>	- "Return"
	<p>- /yaṣni almohim inha tefi belGharadh (To meet the purpose is the very important thing.)</p>	- "Scale Down"
	<p>- /šukran! ṣyoonek alhilwah, hatha min thawgak/ (Thanks! Your beautiful eyes, this is from your high taste.)</p>	- "Appreciation Token" + "Return" + "Return"

Table 6.6: Female-Female Interaction Situation (3)

Compliment	Responses	Types
After you finished all your studies, you became a teacher and you bought a luxurious car. One day, you gave a lift to one of <i>your students</i> . When s/he approached his /her	<p>- /šukran/ (Thanks!)</p> <p>- /masha'a Allah/ (May Allah be the protector.)</p>	<p>- "Appreciation Token"</p> <p>- "Appreciation Token" Sometimes could be "No Acknowledgement"</p>

house, s/he said "You have a nice car my teacher". What would be your response to his/her compliment?	- /indma turideen alrkoob marh okhra kalimini/ (When you want a ride another time just tell me.)	- "Request"
	- /hatha bas lya'anki talibah najeebah/ (This is because you are a smart student.)	- "Comment Acceptance"
	- /la tebaliGhi, šala kul hal šukran/ (Do not exaggerate. At any rate, Thanks.)	- "Disagreement" + "Appreciation Token"

Table 6.7: Male-Male Interaction Situation (4)

Compliment	Responses	Types
After you finished all your final exams, you took your results and found out that you got the first place over your classmates. When your brother/sister saw your results, s/he said to you "You have made a great success over all your colleagues, you have great abilities". What would be your response to his/her compliment?	- /sabab tafawegi ani ja'altek qwdwah li/ (The reason behind my success is that I made you an example for me.)	- "Return"
	- /thaker liki tusbeh mithli/ (Tstudy hard to be like me.)	- "Praise Upgrade"
	- /aškur abi wa umi šala	- "Reassignment"

	kalimatahom/ (I do thank my father and mother for their encouraging words.)	
	- /alsekoot/ (I will keep silent.)	-"No Acknowledgement"
	- /šukran! baraket duša alwaldain/(Thanks! This is the blessing of parents' supplication.)	-"Appreciation Token"+ "Reassignment"
	- /ant akhi sedeq tešaja'a akhok/ (You are truly my brother, you encourage your brother.)	-"Comment Acceptance"
	- /al ostath muGhalet jab li aldrajat kulha miyat/ (The teacher is not just, he gave me all the marks hundreds.)	-"Disagreement"

Table 6.8: Female-Female Interaction Situation (4)

Compliment	Responses	Types
After you finished all your final exams, you took your results and found out that you got the first place over your	- /hatha ijtehad walhamdulliah/ (This is my hardworking effort and thanks God.)	-"Praise Upgrade"

<p>classmates. When <i>your brother/sister</i> saw your results, s/he said to you “You have made a great success over all your colleagues, you have great abilities“. What would be your response to his/her compliment?</p>	- /šukran/ (Thanks!)	- "Appreciation Token"
	- /hatha min fadel rabi wedašawat walidati/ (This is from God's favor and my mother's supplication.)	- "Reassignment"
	- /bas anti afdel meni/ (but you are better than me.)	- "Scale Down"
	- /hatha befadl tašjia'ak/ (This is the result of your encouragement.)	- "Return"
	- /šukran! hal kan ladiki šak min gudrati/ (Thanks! Did you have such a doubt of my abilities.)	- "Appreciation Token" + "Question"

4.2 The Preferences for the Yemeni Arabic Speakers in Using the Compliment Response Strategies

Since the researcher wants to analyse the differences between Yemeni Arabic speakers in utilising compliment response strategies based on gender, the researcher divided the analysis between the males and females responses as shown in tables (7) and (8) and the discussion in sections (4.4 and 4.5) below.

Table (7): Occurrences of Males and Females Responses

No.	Compliment Type	Male Responses	Female Responses
1.	Appreciation Token	70	42
2.	Comment Acceptance	14	7
3.	Praise Upgrade	25	8
4.	Comment History	0	0
5.	Reassignment	14	7
6.	Return	64	26
7.	Scale Down	16	3
8.	Question	12	4
9.	Disagreement	5	1
10.	Qualification	2	0
11.	No Acknowledgement	16	5
12.	Request Interpretation	25	11
	Total Responses	263 Responses	114 Responses

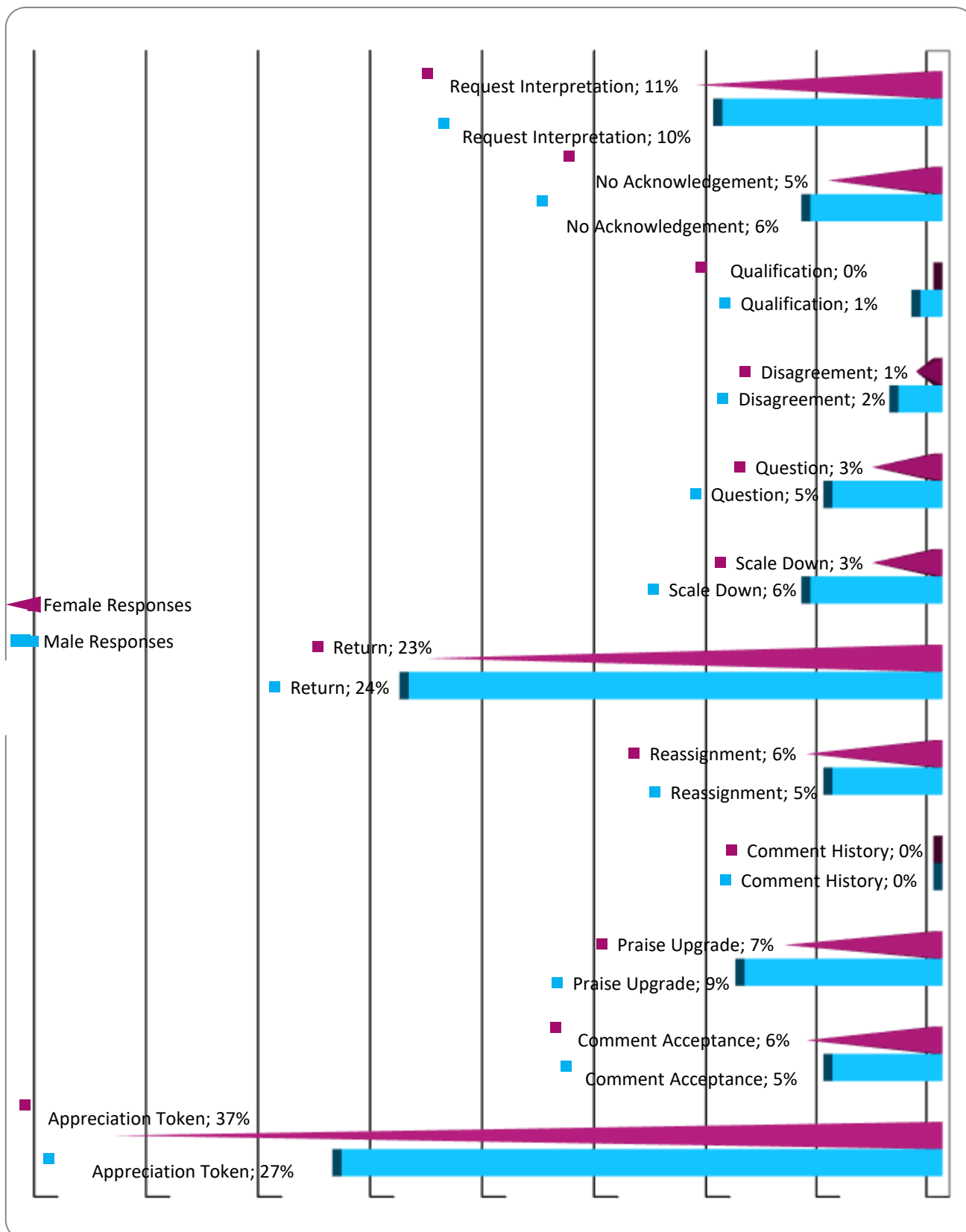
4.3 The Percentage of Preferences for the Yemeni Arabic Speakers

In the following table, the researcher divided the responses into two parts; that are males and females. Then he calculated the percentages of the occurrences for the compliment responses by dividing the number of occurrences of responses by the total for each group, and then multiplied them into 100%. For example, the total number of all male occurrences

for the 12 types of compliment response is 263 responses and the total number of "Appreciation Tokens" for the males is 70. Therefore, to get the percentage, the researcher divided the 70 "Appreciation Tokens" by the total number of all male responses which is 263 and the result is 27%; that is $70 / 263 = 27\%$. The same method was used to find out the percentages among females.

Table (8): Percentages of Males and Females Responses

No.	Compliment Type	Male Responses	Female Responses
1.	Appreciation Token	70 (27%)	42 (37%)
2.	Comment Acceptance	14 (5%)	7 (6%)
3.	Praise Upgrade	25 (9%)	8 (7%)
4.	Comment History	0 (0%)	0 (0%)
5.	Reassignment	14 (5%)	7 (6%)
6.	Return	64 (24%)	26 (23%)
7.	Scale Down	16 (6%)	3 (3%)
8.	Question	12 (5%)	4 (3%)
9.	Disagreement	5 (2%)	1 (1%)
10.	Qualification	2 (1%)	0 (0%)
11.	No Acknowledgement	16 (6%)	5 (4%)
12.	Request Interpretation	25 (10%)	11 (10%)
	Total Percentage	263 (100%)	114 (100%)



4.4 Male Responses

In this part, the researcher presents and explains most of the compliment responses used by the male speakers of Yemeni Arabic variety that see tables (6.1 – 6.4).

Based on the data gathered in tables (6.1 – 6.4), the researcher found out that there are three compliment responses that were mostly utilised by Yemeni males when responding to compliments. These were "Appreciation Token", "Return" and "Request". It is clear from the data provided that the "Appreciation Token" has the highest occurrences in males' responses and then comes the "Return strategy". The use of "Appreciation Token" by the males of Yemeni Arabic variety occurred 70 times in the four situations (27%), (see table 8). It means that "Appreciation Token" such as, /šukran/, /maškoor/ and /šukran lek/ (Thanks and thank you.) is used by Yemeni males mostly rather than any other type of compliment responses.

The use of "Return" compliment response type such as, /hatha min thawgak alhilw/ (This is from your sweet style.) and /hi ſyoonek alhilwh/ (They are your beautiful eyes.) by the Yemeni males that occurred 64 times (24%), rated the second type of compliment response employed by Yemeni males. "Request Interpretation" occurred for 25 times (10%), "Praise Upgrade" occurred 25 times (9%) and "No Acknowledgement" occurred 16 times (6%). Below is a detailed account on the types of compliment responses employed by Yemeni males when responding to the four situations mentioned above (see section 3.1).

1- Appreciation Token (27%)

When looking at the responses made by the males of Yemeni Arabic, it can be clearly seen that (27%), that is, twenty five participants out of thirty, replied with "thank you". Saying "thank you" is categorized as an "Appreciation Token" because the addressee accepts the compliment given without being tied to the compliment itself. It means that the addressee accepts and appreciates the compliment by saying "thank you".

The majority of responses using an "Appreciation Token" in situation (1) are /Šukran and Šukran lak/ (Thanks and thank you.). Many others give an "Appreciation Token" by replying with a lengthy responses when responding to the first situation such as /Šukran ala mujamaltik and Šukran ala teŠjya'ak/ (Thanks for your compliment and thanks for your encouragement).

A large number of respondents responded with a "combination of responses" or "complex responses" as Farghal and Alkhatib (2001) called them in their study. For example, in all the situations, the researcher noticed that the respondents combine "Appreciation Token" + "Return" and this happens many times as in /Šukran! Šyoonek ahla/ and /Šukran! hatha min thawqek/ (Thanks! Your beautiful eyes and Thanks! This is because of your high taste).

Few males responded by combining three types of compliment responses; that is "Appreciation Token" + "Return" + "Question" as in /Šukran! hatha min thawqek, maleqit aliha wala mulahatha?/ (Thanks! This is from high taste. Did not you find any remark about it? There researcher has noticed one kind of compliment response used when one respondent replied by saying /la tusk-ha ayn/ (take care, you have an evil eye) situating (3). This kind of reply reflects that the society believes in the evil eye and it has a negative consequences on the human beings.

2- Return (24%)

The complimentee reciprocates the act of complimenting by paying back the compliment to the complimenter. It seems that the addressee wants to shift the object of compliment from himself to the complimenter. A "Return" is classified as one of the acceptance strategies in which the addressee accepts the compliment and shifts it to the addresser by saying that the complimenter has beautiful eyes as in situation (1) which was about the appearance of the person who wears a new uniform. A "Return" type of compliment responses was utilised a lot in this research and in all the four situations. It was found extensively in situation (2) because this situation helps the addressee to have a quick response, which is the "Return", without even meaning or being true in his response. Many single "Return" responses are found such as /ʕyoonek alhilwa, min thawqak/ (Your beautiful eyes, from your taste, etc.).

A combination of a "Return" and other types of compliment responses was found as in the study such as /ant akthar ilman, kam sihart min al-lyali/ (You are more knowledgeable, you know how many nights did you stay up for your study?). this combination represents "Return" + "Question". Another example was noticed when one respondent said /Šukran! ʕyoonek alhilwa/ (Thanks! Your beautiful eyes) in which an "Appreciation Token" + "Return" were employed in one response.

3- Request Interpretation (10%)

In principle, "Request interpretation" occurs when a participant interprets the compliment as indirect request. That means the addressee interprets the compliment as a request rather than a simple compliment. The researcher found out that the complimentees used the strategy of

request as a kind of polite response to the compliment, for example, in response to situation (1) by one male, he showed his polite acceptance answer for the compliment by saying /amel an yenal a'ajabek, wa Šukran lek/ (I hope that admires you, and thank you.) in which he employed "Request" + "Appreciation Token" types of compliment response.

Also it was noticed that a request response is a kind of wishing good things for the complimenter and that occurred repeatedly in the addressees' responses as in /al oqba lek/ (You may have the same), /wa lek mithlo thalik qareeban/ (You may have the same soon).

4- Praise Upgrade (9%)

When replying to a compliment using the "Praise Upgrade" type of response, the addressee accepts the compliment and claims that the addresser pays him insufficient compliment, so the exaggeration can be noticed in the responses using this type of compliment responses. In replying to situation (2) which was about the uniform, one of the respondents replied by saying /hathihi albdlah taba'an markah/ (This uniform is of course a trademark.) and he meant that 'this is not an usual uniform, it is a trademark and expensive'. Additionally, another addressee praised himself by contradicting with the addresser's compliment regarding the his suit by saying /ana wasim hatta bodon hathih albadlah/ (I am handsome even without this suit).

In situation (3) when the teacher replied to his student by getting a luxurious car the teacher said /alhamdullih, man jed wajed/ (Thanks God! He who works hard gets his reward.) meaning that he had studied hard in his early time and the result of that hard work is this luxurious car.

The researcher classifies these responses into "Praise Upgrade" because the addressee always asserts a statement that shows the compliment is not enough, in other words, the addressee observes more than that. In situation (4), the addressee gives "Praise Upgrade" response with a kind of punishment to the addresser by saying /aywah, muṢ mithlak khazeet fina bain alalam/ (Yes, not like you, you made us ashamed in front of the world (the public)).

5- Scale Down (6%)

This type of compliment response occurs when the complimentee qualifies the praise force/compliment assertion, or downplays the object of the compliment. For example, when replying to situation (4), one addressee showed his "Disagreement" to the compliment by saying /muṢ lihathih aldarajeh/ (Not to this extent.). Similarly, in situation (1) another addressee showed his "Disagreement" and humbleness by saying /badri ali lisati fi altareek/ (It is early for me, I am still in the beginning of the road.), meaning that he does not reach the degree of professionalism in writing articles yet.

In situation (2), the force of the compliment was minimized or scaled down by the addressee. For example, one participant replied to the situation by saying /hatha min ba'ad ma endakum/ (This is part of what you have). Likewise, another addressee in the same situation downgraded himself in comparison with the addresser by saying /bas taba'an mu aosam minak/ (But of course, I am not more handsome than you). A combination of "Scale Down" and other type of compliment response was not found among the Yemeni males.

6- No Acknowledgment (6%)

(6%), eleven participants out of thirty, of the addressees gave no direct responses to the compliments given. Here acknowledgment means that the addressee gives no indication of having heard the compliment; that is, he employs the conversational turn to do something other than responding to the compliment offered; shifts the topic. In situation (3), one addressee did not give a direct response to the compliment, instead, he offered a service to the complimenter /alsyarah taht alkhidmah wala yehmak/ (The car is under your service, do not worry).

In response to situation (2), one addressee replied with /abtasim bal ohraj/ (I smile, not only that I also feel embarrassed). This means that the addressee did not utter such a word to respond to the addresser's compliment. Situation (4) was left out blank by one male without writing a response for the compliment given. This means the addressee kept silent and gave no response. The researcher classifies this silence as "No Acknowledgement" type of compliment response. In situation (2), one addressee also paid "No Acknowledgment"; he just says /ahrajtani/ (You embarrassed me).

7- Reassignment (5%)

When the addressee agrees with the compliment, but the complimentary force is transferred to some third person or to the object complimented itself this is call reassignment. The difference between the compliment "Return" and "Reassignment" is that speaker 2 compliments a third person or an object not the complimenter himself. It was noticed in this research that the addressees' responses using "Reassignment" type do transfer the

complimentary force to God Who grants them success, good looking etc. Reassignment was used repeatedly in situation (4). For example, one of the participants replied by saying /hatha tawfiq min allah ta'ala/ (This success is from God the Almighty), /hatha min fadel allah/ (This is a favor of God) and /kulh min allah/ (All this is from God).

In a similar situation, an addressee responded to the compliment given by reassigning his success to his father and mother because of their encouraging words as in /aŠkur abi wa umi ala kelimatahum/ (I do thank my father and mother for their words (encouragement)). In response to situation (2), an addressee transferred the compliment to a third person as in /hathihi khalati ahditni min fransa (This gift is from my aunt, she brought it from France and gave it to me).

A combination of "Reassignment" and other types of compliment response was also found in this research. For example, in situation (4), one of the addressees related his success in his study to 'God'. The respondent reciprocated the act of complimenting by paying back the compliment to the addresser by telling him that he was also the source of his success by saying /inhu bifadel allah thum bifadlak/ (This is from God's favor and your favor, too). In the same situation, "Appreciation Token" + "Reassignment" were found as in /Šukran! hatha min fadel allah/ (Thanks! This is from God's favor). The addressee thanked the complimenter first for his compliment and then he referred who was the reason behind his success.

8- Comment Acceptance (5%)

In "Comment Acceptance", the addressee accepts the compliment and gives relevant comment on the appreciated topic by means of a response semantically fitted to the compliment. For example, in situation (1), one addressee agreed with the complimenter regarding the compliment given and then he gave relevant comment supporting the complimenter's opinion as in /yesurani an almagal a'ajabak/ (I am happy because you liked the article). Similarly, in situation (2), one addressee showed his "Comment Acceptance" by saying /man yŠt-hi alhali sabar/ (He who wants good things should be patient).

A combination of "Comment Acceptance" and "Appreciation Token" was found in some responses as in /Šukran! hee jamilah weraya'ah mithl wejodak alraya' fiha/ (Thanks! It is beautiful and great like your presence inside it), situation (3).

9- Question (5%)

(5%), Six out of thirty of the male participants asked questions in their responses for the compliments in the situations given. Some of the addressees wanted an expansion or repetition of the original compliment and some other questioned the sincerity of the compliment. In response to situation (2), for example, one addressee questioned the sincerity of the addresser by saying /billah alik albadlah hasineh min sadiq/ (swear by Allah (God). Does the suit look great?) and /asa'alk billah/ (I do ask you in Allah = Are you really sure?).

In situation (3), the teacher did not give a direct response to the complimented car otherwise he replied to the student's compliment by asking him to buy this complimented car as in /teŠtariha mini/ (Would you like to buy it from me?). A similar response was found in the same situation when the teacher answered the student's compliment by telling him that to

exchange the teacher's car with the student's father's car as in /ayš ra'ayak betbadel bisyarat alwalid/ (What do you think, would you like to give me your father's car and I will give you mine?).

Addressees used a combination of "Question" and some other types of compliment responses such as /a'ajabatek ya batal, ana aškurak/ (Did you like it my brave boy, I do thank you), "Question" + "Appreciation Token".

10- Disagreement (2%)

An addressee can show his "Disagreement" by saying directly that his car, for example, is not luxurious. In response to situation (3), for example, one addressee replied to the situation by saying /wain alrawa'ah fiha, šakl qias natharatk Ghalet/ (Where is the luxury of it, it seems that the measurement of your glasses is wrong). In the above reply, the addressee showed that the compliment is in error by stating that his car is not that luxurious and he disagreed with the compliment of the addresser.

It situation (4), an addressee replied to the compliment paid to him by saying /alostath muGhalit jab li aldarajat kulha miyat/ (The teacher is not right, he gave me all the marks in hundreds). This response can be categorized as a "Disagreement" because on that response the addressee gave a directly statement to show his "Disagreement" to the compliment.

11- Qualification (1%)

Only (1%), one out of thirty of the addressees, responded by using the "Qualification" type of compliment response. That means the addressee may choose not to accept the full complimentary force offered by qualifying that praise, usually by employing /walakin/ 'but'. In situation (1), one addressee said the article is really great, but it becomes greater when the other party (the teacher) looks into it /hi raya'ah walakin bitla'ak aliha asbahat mutamizah/ (It is great but once you looked into it, it becomes distinguished).

In situation (3), the same addressee used a combination of "Qualification" + "Appreciation Token" as with /na'am a'aref anha jamilah wraya'ah walakin alaan bujodak asbaht khyalih, Šukran lak/. (Yes, I know it is great and wonderful but now and because of your existence it becomes unbelievable, thank you).

12- Comment History (0%)

This type of compliment response registered no data but the researcher thinks that it is necessary to give an idea about "Comment History" type of compliment response which registered a zero response in this study. In case one addressees replied using the "Comment History" they, although agreeing with the complimentary force, did not accept the praise personally; rather, they impersonalize the complimentary force by giving (maybe irrelevant) impersonal details.

The researcher expected that some of the addressees would give compliment responses using the "Comment History" type especially for situation (2) and (3). For example, it was expected to respond to situation (2) as (I bought it last week). Similarly, it was expected that

some of addressees would give a “Comment History” type of compliment response for situation (3) as (I got it several years ago).

4.5 Female Responses

In this part of discussion, the researcher presents and explains the compliment responses employed by the female Yemeni speakers of Arabic variety as they can be seen and read in table (6.5 -6.8) above.

For the females of Yemeni Arabic variety, "Appreciation Token" seems to be the appropriate response to the compliments given in the four situations (see section 3.1). As we can see from Table (8), "Appreciation Token", which is one type of compliment responses, occurred for 42 times (37%) of all compliment responses provided by the female respondents in this study. In comparison with the "Appreciation Token" responses provided by the males, we can notice that this type of compliment response has been used more by Yemeni females than Yemeni males but they are rated as the highest occurrences in this research for both males and females.

A "Return", as a type of compliment responses, was used by female of Yemeni Arabic for 26 times (23%). This is nearly the same percentage found with the males. We can notice that (23%), thirteen out of fifteen participants of the females used this type of compliment

response in the four different situations. As for the "Request" compliment response type, it was used for eleven times (10%) and this is also the same percentage registered by the males when they responded to the compliments in the situations provided.

"Praise Upgrade" has been used by Yemeni females for eight times (7%), "Reassignment" for seven times (6%) and "No Acknowledgment" for five times (4%). The Yemeni females also employed "Scale Down" and "Question" with the same occurrences for about five times (3%). "Disagreement" type has been found only once (1%). Finally, "Comment History" and "Qualification" has registered a zero percentage (see table 8 above).

1- Appreciation Token (37%)

In appreciation tokens the addressee accepts the compliment by saying "thank you", so the acceptance is not being tied to the compliment itself. It is noticed that all the female addressees replied with an "Appreciation Token" except one. It is also noticed that "Appreciation Token" responses by female Yemeni Arabic speakers are shorter than the "Appreciation Token" given by males. For example, it was found that the majority of the responses by females in the four situations are like /Šukran and Šukran laki/ (Thanks and thank you). The researcher suggests that the reason behind the short responses given by females is due their feeling of being shy when giving longer responses and that prevents them from expanding their "Appreciation Tokens". Another reason could be that Yemen is considered as a very conservative society and when collecting the data, the researcher struggled to find as many female informants as possible for the same reason mentioned above.

Like males, female addressees used a combination of "Appreciation Token" and some other types of compliment responses such as /Šukran! hatha min thawqik/ (Thanks! This is from your high taste.) "Appreciation Token" + "Return", /Šukran laki! insha'a Allah terain mini almazeed/ (Thank you! God willing, you will see more from my side.) "Appreciation Token" + "Praise Upgrade" and /Šukran! Hal kan ladiki Šak min qudrati/ (Thanks! Did you have any doubt about my abilities?) "Appreciation Token" + "Question".

2- Return (23%)

A "Return" is classified as one of the acceptance strategies in which the addressee accepts the compliment and shifts it to the addresser. Here, the addressee accepts the compliment and returns it back to the addresser by saying that the complimenter also has beautiful eyes as in situation (2), for example, and the complimenter is more beautiful than the complimentee in wearing the suit as reported by another addressee in the same situation. It seems that the addressees wanted to shift the object of the compliment from themselves to the addresser because they do not want to be so proud of the compliments given.

In the present study, (23%), that is, thirteen out of fifteen of the female addressees used the "Return" compliment response type in all the four situations and they gave as many as 26 "Return" compliment responses, and this is nearly the same percentage registered by the males. When looking at the responses given by the female addressees, the researcher found out that they used the same responses that are used by the males. For example, in response to

situation (2), the addressee says /šyoonek alhilwa/ (Your beautiful eyes.) and /hatha min thawqik/ (this is from your taste.) and this is similar to males' responses.

It has been noticed that when the female addressees utilised a combination of "Return" and other types of compliment responses, they combined the "Return" compliment response with "Appreciation Tokens" and not with any other type of compliment responses. For instance, one respondent in situation (1) said /šukran/ hatha min thawqik (Thanks! This is from your taste.) "Appreciation Token" + "Return". Another respondent in situation (2) replied with /šukran! min ba'ad ma endakum/ (Thanks, Part of what you have) "Appreciation Token" + "Return" and one other respondent in reply to situation (4) she said /alhamdulliah, hatha bifadel tashjia'aki/ (Thanks God! This is because of your encouragement.) "Appreciation Token" + "Return".

3- Request Interpretation (10%)

As noticed in this research, "Request" responses were used as a kind of wishing good things for the other party. For example, in situation (3) the addressee wished having a better car for the addresser by saying /akeed yoom min alayam bikoon endaki afdal/ (For sure, one day you will have a better car (than mine). Also, "Request" type was used as a kind of offering advice. For example, in situation (4), one addressee recommended for the addresser to do her best in order to achieve high marks by saying /jedi wa ajtahdi/ (Do your best).

A combination of "Appreciation Token" and "Request Interpretation" was found such as /šukran! wa anti noridaki an tahsali ala drajat aliah wa nafrah laki/ (Thanks! And you, we would like you to get high marks to celebrate you).

4- Praise Upgrade (7%)

Generally, "Praise Upgrade", as a compliment response, is used by the addressees once they accept the compliment and assert that compliment force is not enough. That means, addressees do add some descriptions to the compliments given to them. For example, in situation (4), a female addressee praised herself more when the addresser told her that she has accomplished a great success over her colleagues by saying /la Šia'a mustaheel/ (Nothing is impossible). Also, she continues saying /laqad haqaqt hadafi/ (I have accomplished my goal). In the same situation, "Praise Upgrade" compliment response was reported by another participant who stated the same purpose as mentioned above as in /wa in likul mugitahid naseeb/ (She who works hard, will grasp good things).

5- Comment Acceptance (6%)

When responding to the compliments, (6%) that is six out of fifteen of the female addressees used "Comment Acceptance" type and they paid seven "Comment Acceptance" responses. When using the "Comment Acceptance" responses, the addressees accept the compliment and give relevant comment on the appreciated topic. For example, in responding to situation (4), one addressee said /kalamik yazeed min dafa'ayati/ (Your words increase my enthusiasm). In the same vein, in situation (2), another addressee accepted the compliment and gave relevant comment by saying /ana sa'aydah la'anha a'agabatik/ (I am happy because you like it).

6- Reassignment (6%)

When addressees respond using the "Reassignment" type, they transfer the compliment to a third person or to the object complimented itself but not the complimenter herself. Like the remark noticed when analyzing males' responses, females' responses using "Reassignment" type in this research did transfer the complimentary force to God Who grants them success, good looking, etc. especially in situation (4) as in /hatha tawfiq min allah/ (This success is from God) /kulh bi fadel allah/ (All is from God).

A combination of two "Reassignments" was used by a female addressee in situation (4). In this situation, the addressee transferred her success to the one who created her, Allah the Almighty, as well as to her mother who kept supplicating for her to have a great success in her study as in /hatha min fadel rabi wa da'awat validati/ (This success is from my God and due to my mother's supplications). Likewise, a combination of "Appreciation Token" and "Reassignment" was found in situation (4) as in /alhamdulillah, hatha bi fadel rabi/ (Thanks God! This favor is from my God).

7- No Acknowledgement (4%)

"No Acknowledgement" responses mean that the addressee gives no indication of having heard the compliment, that is, the addressee employs the conversational turn to do something other than responding to the compliment offered. In other cases, the addressee may hear the compliment but gives irrelevant compliment response. For example, when one female addressee responded to situation (2), she replied to the compliment that says "what is your response in case of one of your colleagues pays you a compliment and says, you look pretty with your new dress" by saying 'I will smile and say nothing' /abtasim/ (I smile). In

situation (3), the addressee did not give an acknowledgement to the compliment given as in her response /maŠa'a allah/ (May Allah protect you).

8- Question (3%)

Only (3%), four out of fifteen of the female addressees responded with "Question" response type and there were as many as four "Question" compliment responses provided by Yemeni females in this study. At this point, the addressee questions the sincerity or the appropriateness of the compliment by asking questions, such as /walakin kaif arafti anha raya'ah/ (But how did you know it is great?) in responding to situation (1). In situation (4), a female addressee replied to the compliment given by asking a question in order to check the sincerity of the addresser regarding her success by saying /hal kan ladiki Šak/ (Did you have any doubt about that).

9- Scale Down (3%)

In the "Scale Down" complement response types, the addressee disagrees and shows that the compliment is over stated. For instance, one respondent reported in response to situation (4) by saying, /bas anti afdel meni/ (But you are better than me). It means that the addressee wants to minimize the value of the things which are complimented. In the same situation, the female addressee asserted that the compliment is over stated by trying to downgrade the compliment. Generally, The addressee may disagree with the complimenter's opinion but she does not show her disagreement directly. In the above example, the respondent just felt that she did not deserve to be regarded like someone whom the addressee is talking about by

saying /wathigah anki atedi akthar meni la'an andek gudrat akthar meni/ (I am sure your achievement will be higher than mine because you have more abilities).

10- Disagreement (1%)

(1%), one out of fifteen of the female addressees reported a "Disagreement" type of compliment response in response to the compliment given in situation (3). She showed her "Disagreement" by saying directly that the addresser is exaggerating in her compliment as in /la tubaliGhi, ala alomom Šukan/ (Do not exaggerate, anyhow thanks). It does not mean that the addressee disagrees to have a luxurious car; she just disagreed about the way the addresser states about her car.

4.6 The Similarities and Differences between Yemeni Arabic Speakers in Using the Compliment Responses Strategies

4.6.1 The Similarities

The researcher found out that both genders of Yemeni Arabic variety did not use all types of compliment response strategies introduced by Herbert (1989). The researcher noticed that both genders used the "Appreciation Token" as their first preferred strategy when responding to compliments. Additionally, it was noticed that both genders used the "Return" strategy as their second preferred compliment response, "Request Interpretation" was their third preference and "Praise Upgrade" scored their fourth preference.

Another similarity found between genders was that "Comment History" was not employed at all by respondents. As their tenth preference, male and female speakers of

Yemeni Arabic used the "Disagreement" type of compliment response to respond to the compliments given by the researcher and they both responded in a direct way to show their "Disagreement" to the compliment.

As a final remark about the similarities between males and females of Yemen Arabic, the researcher found out that both genders used two types of compliment responses in replying to one compliment as in employing "Appreciation Token" + "Return" (see table 6.1 -6.8 above).

4.6.2 The Differences

A number of differences between genders have been noticed in this research. The first difference between males and females of Yemen Arabic was that males used the "Qualification" type of compliment response while the females did not.

The second difference noticed was that both genders did not use all the compliment responses in the same order. For example, "Comment Acceptance" type ranked the fifth preference by the females, however, "Scale Down" ranked the fifth preference by the males.

Chapter 5: Conclusion and Recommendation

5.1 Conclusion

It should be noted that the result of this research cannot be generalized to all Yemeni university students, let alone all Yemeni speakers of Arabic variety. Nevertheless, it does provide some good insights into understating better the participants of language use that shape the activity of responding to compliments in Yemeni culture. Based on Herbert's model (1989), four situations of compliments were formed by the researcher. Then they were handed to 45 participants, 30 males and 15 females. Participants were Yemeni university students in different departments. Analysis of data generated through a Discourse Completion Tests which revealed some important results. The researcher analyzed and discussed the main issues about the speech act of compliment response strategies as they were used by speakers of Yemeni Arabic variety.

The findings of this study bring up three interesting points. The first is the question of whether Yemeni speakers of Arabic variety should apply the 12 types of compliment responses introduced by Herbert (1989) and leave their traditions and habits behind. The result of the first question was that not all compliment response strategies were used by Yemeni speakers of Arabic variety. For males, they used 11 types of compliment response strategies and left the "Comment History" type behind. Yemeni females used only 10 types of compliment response strategies, however, "Comment History" and "Qualification" were not realized when analyzing their compliment responses.

The second is a question of whether Yemeni speakers of Arabic variety prefer specific types of compliment responses rather than other types. When checking the responses, it was found that Yemenis employed three types of compliment responses as their preferences. "Appreciation Token" ranked as number one strategy of compliment response and it scored (27%) among the males and (37%) among the females. One interesting finding about females is that, all the female addressees replied with an "Appreciation Token" except one. "Return" ranked as the second preference of compliment response by Yemeni speakers, both males and females. (24%) of Yemeni males and (23%) of Yemeni females replied using the "Return" type of compliment response. "Request Interpretation" ranked preference number three and it scored (10 %) for males and (10 %) for females.

The third interesting point is about the question of whether Yemeni males and females have something in common or whether they differ when they respond to compliments in the four situations provided in the form of a questionnaire (see section 3.1). One of the astonishing similarities was that both genders did not use the "Comment History" compliment response type. When forming the questionnaire the researcher thought that some subjects may respond using this type of compliment response, especially for situation (2 and 3) because these situations could help the addressees tell when did they get their suits as with situation (2) or when did they buy their cars as with situation (3).

Another interesting similarity was that both genders used the "Appreciation Token" as their first preferred strategy and it scored the highest percentage. It is also noticed that both Yemeni males and Yemeni females used the "Return" strategy of compliment response as their second preferred strategy. "Request Interpretation" scored their third preference and "Praise Upgrade" as their fourth preference.

One more similarity was that both genders used a combination of compliment response strategies. This phenomenon is called "complex response" by Farghal and Al-Khatibb (2001) and it was found that when two responses took place for one compliment as in responding with "Appreciation Token + Question" (see tables 6.1 -6.8).

As far as the differences are concerned, the researcher found out that the Yemeni males of Arabic variety used the "Qualification" type of compliment response while the females did not. In addition to that, the researcher noticed that the responses of males are longer than the responses of females in different situations. According to the view of the researcher, because the Yemeni society is considered one of the conservative societies, this has led the Yemeni females not to elaborate more and give longer responses; meaning that the females feel embarrassed when they give longer talks in such a society.

5.2 Suggestion for Further Studies

The researcher expects that this research will be useful for researchers who are interested in conducting further studies on compliments and compliment responses among Yemeni community and any other Arab societies on both genders.

The main concentration of this research was on the speech act of compliment response which demands more social interaction skills. Further studies should be launched to tackle the different variables that may affect the production of this challenging speech act. Sex and age differences together with the level of offence involved should all be carefully studied in

future research. Further studies should also involve larger samples and more situations to yield more valid results.

The researcher formed his questionnaire in which the interaction took place between the same gender; that is male-male interaction and female-female interaction. Therefore, further studies can be carried out to investigate the interaction across gender; that is male to female interaction. It would be significant to conduct another study on the same sample, but to ask the participants to interact with English native speakers. The translated questionnaire of this study (English Version) can be distributed to English native speakers to find out whether there are significant differences between Arab and English cultures. Thus, we can examine the universality of this speech act element.

Finally, more comparative research should be carried out on compliments and compliment responses as well as on other speech acts such as advice, complaints, offers, etc. in order to enrich the literature of speech act theory.

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Appendices

Appendix (A): The Males' Questionnaire (Arabic Version)

استبيان دراسة وتحليل "اسلوب الرد على الإطراء كما هو مستخدم في اللهجة اليمنية"

(النسخة العربية)

السلام عليكم ورحمة الله وبركاته، وبعد،،،

من فضلك اقرأ الأوصاف التالية لمواقف قد تحدث لك، فكر ماذا تقول رداً على كل موقف، واكتب الإجابة في الفراغ المخصص له، اكتب بنفس القدر الذي تقوله، لو مثلاً حدث لك مثل هذه المواقف مستخدماً لهجتك وليس الفصحى. يمكنك كتابة أكثر من إجابة.

أولاً: أكمل هذه البيانات عن نفسك:

الاسم (اختياري) العمر: الجنس:

المحافظة: التخصص: الأيميل:

الموقف الأول:

- كتبت مقالاً في جريدة وفي اليوم التالي التقى بك معلمك فقال لك "لقد قرأت مقالتك، إنها رائعة جداً، إنك كاتب ماهر" فماذا ستقول له رداً على إطرائه؟

أ. ج.

ب. د.

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The Speech Act of Compliment Response as Realized by Yemeni Arabic Speakers,
M.A. Dissertation

الموقف الثاني:

- اشتريت بدلة للعام الدراسي الجديد وفي أول أيام الدراسة التقى بك زميلك ونظر إلى بدلتك وقال لك "إنك تبدو وسيماً بهذه البدلة" فماذا ستقول له رداً على إطرائه؟

أ. ج.

ب. د.

الموقف الثالث:

- بعد أن أنهيت جميع دراستك وأصبحت معلماً اشتريت سيارة فاخرة، ركب معك أحد طلابك وعند وصوله أمام منزله قال لك "إنك تملك سيارة رائعة يا أستاذ" فما هو ردك على إطرائه؟

أ. ج.

ب. د.

الموقف الرابع:

- بعد ان أنهيت جميع إختباراتك آخر العام الدراسي ، أخذت نتيجة درجاتك فإذا بك الأول على الفصل وعندما رأى أخاك درجاتك قال لك "لقد تفوقت على جميع زملائك، ان لديك قدرات عالية" فماذا ستقول له رداً على إطرائه؟

أ. ج.

ب. د.

ولكم جزيل الشكر على تعاونكم

أمين علي محمد الجمال

باحث

قسم اللغات الأوربية - جامعة الملك عبد العزيز

المملكة العربية السعودية

أيميل: ameenaljammal@gmail.com أو ameenaljammal@yahoo.com

ملاحظة: تستخدم البيانات أعلاه للغرض البحثي فقط، كما يمكن تزويدكم بالنتائج على أيميلاتكم.

Appendix (B): The Males' Questionnaire (English Version)

Studying and Analyzing the Speech Act of Compliment Responses as Realized by

Yemeni Arabic Speakers

(English Version)

Peace be upon you,

Please, read the following descriptions of situations that may happen to you. Think of a response for each situation and then write down the answer/s in the specified space. Write as much as you may say in case these situations may happen to you by using your dialect and not the standard language. You can write more than one answer for each situation.

First: complete the following information about yourself

Name: Age..... Gender:.....

Governorate:..... Major..... E-mail.....

Situation one:

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You wrote an article in the newspaper and in the next day *your teacher* met you and said "I have read your article. It is very great. You are a skillful writer". What is your response to his/her compliment?

A. C.....

B. D.....

Situation Two:

You bought a new uniform for the new school year and in the first day of study a *colleague* met you and looked at your uniform and said, "You look handsome wearing this uniform". What would be your response to his/her compliment?

A. C.....

B. D.....

Situation Three:

After you finished all your studies, you became a teacher and you bought a luxurious car. One day, you gave a lift to one of your students. When s/he approached his /her house, s/he said, "You have a nice car my teacher". What would be your response to his/her compliment?

A. C.....

B. D.....

Situation Four:

After you finished all your final exams, you took your results and found out that you got the first place over your classmates. When your brother/sister saw your results, s/he said to you "You have made a great success over all your colleagues, you have great abilities". What would be your response to his/her compliment?

A. C.....

B. D.....

Thank you very much for your cooperation

Ameen Ali M. Al-Gamal

Researcher

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Note: The above data will be used only for research purpose. Also, you can get the result of this study to your e-mails.

Appendix (C): The Females' Questionnaire (Arabic Version)

استبيان دراسة وتحليل "أسلوب الرد على الإطراء كما هو مستخدم في اللهجة اليمنية"

(النسخة العربية)

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أولاً: أكملّي هذه البيانات عن نفسك:

الاسم (اختياري) العمر: الجنس:

المحافظة: التخصص: الأيميل:

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Ameen Ali Mohammed Al-Gamal, MA, Linguistics, Doctoral Researcher

**The Speech Act of Compliment Response as Realized by Yemeni Arabic Speakers,
M.A. Dissertation**

الموقف الأول:

- كتبتني مقالاً في جريدة وفي اليوم التالي التقت بك معلمتك فقالت لكي "لقد قرأت مقالتك، إنها رائعة جداً، انك كاتبة ماهرة" فماذا ستقولين لها رداً على إطرائها؟

أ. ج.

ب. د.

الموقف الثاني:

- اشتريتني فستاناً للعام الدراسي الجديد وفي أول أيام الدراسة التقت بك زميلتك ونظرت إلى فستانك وقالت لكي "إنك تبدين جميلة بهذا الفستان" فماذا ستقولين لها رداً على إطرائها؟

أ. ج.

ب. د.

الموقف الثالث:

- بعد أن أنهيتي جميع دراستك وأصبحتي معلمة واشتريتي سيارة فاخرة، ركبت معك إحدى طالباتك وعند وصولها أمام منزلها قالت لك "انك تملكين سيارة رائعة يا استاذة" فماذا ستقولين لها رداً على إطرائها؟

أ. ج.

ب. د.

الموقف الرابع:

- بعد أن أنهيتي جميع إختباراتك آخر العام الدراسي، أخذتي نتيجة درجاتك فإذا بكِ الأولى على الفصل
وعندما علمت أختك درجاتك قالت لك ' لقد تفوقت على جميع زميلاتك، إن لديك قدرات عالية' فماذا
ستقولين لها رداً على إطرائها؟

أ. ج.

ب. د.

ولكم جزيل الشكر على تعاونكم

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المملكة العربية السعودية

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ملاحظة: تستخدم البيانات أعلاه للغرض البحثي فقط، كما يمكن تزويدكم بالنتائج على أيميلاتكم.

Appendix (D): The Females' Questionnaire (English Version)

Studying and Analyzing the Speech Act of Compliment Response as Realized by
Yemeni Arabic Speakers (English Version)

Peace be upon you

Please, read the following descriptions of situations that may happen to you. Think of a
response for each situation and then write down the answer in the specified space. Write as

much as you may say in case these situations may happen to you by using your dialect and not the standard language. You can write more than one answer for each situation.

First: complete the following information about yourself

Name: Age..... Gender:.....

Governorate:..... Major..... E-mail.....

Situation one:

You wrote an article in the newspaper and in the next day *your teacher* met you and said "I have read your article. It is very great. You are a skillful writer". What is your response to his/her compliment?

A. C.....

B. D.....

Situation Two:

You bought a new uniform for the new school year and in the first day of study a *colleague* met you and looked at your uniform and said "You look handsome wearing this uniform". What would be your response to his/her compliment?

A. C.....

B. D.....

Situation Three:

After you finished all your studies, you became a teacher and you bought a luxurious car. One day, you gave a lift to one of your students. When s/he approached his /her house, s/he said "You have a nice car my teacher". What would be your response to his/her compliment?

A. C.....

B. D.....

Situation Four:

After you finished all your final exams, you took your results and found out that you got the first place over your classmates. When your brother/sister saw your results, s/he said to you “You have made a great success over all your colleagues, you have great abilities“. What would be your response to his/her compliment?

C. C.....

D. D.....

Thank you very much for your cooperation

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Note: The above data will be used only for research purpose. Also, you can get the result of this study to your e-mails.

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**Impact of Racism and Oppression of the Afro-American Psyche -
A Study of Richard Wright's Select Works**

Prof. C. N Annadurai, M.A., M.Phil. (Ph.D.)

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Richard Wright (1908-1960)

Courtesy: https://aalbc.com/authors/author.php?author_name=Richard+Wright

Abstract

The fiction of Richard Wright revolves around the suffering of the African-American people in the hands of the racist whites. It is essentially a reliving of the anguish of the Afro-American community, which had to endure an environment of brutal racism and endless hunger and poverty. It not only serves as a faithful account of the socio-political conditions of Wright's times but also brings out the impact of such a life on the Afro-American population living in America. The present paper highlights the novelist's attempts to portray the impact of racism and oppression on the Afro-American psyche as seen in *Native Son* (1940) and *Black Boy* (1945).

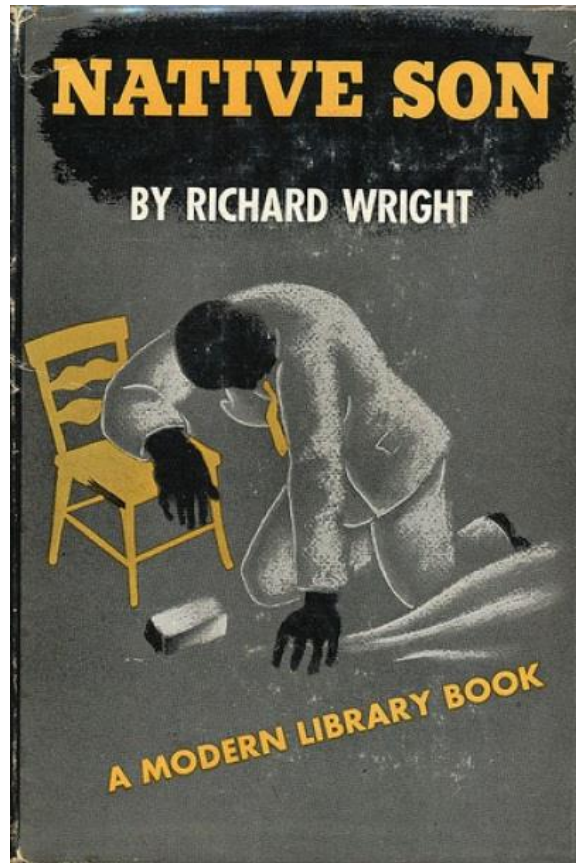
Keywords: Richard Wright, Afro-American, racism, Afro-American literature, *Native Son*, *Black Boy*, *American Hunger*

Introduction

Richard Nathaniel Wright, the renowned Afro-American Writer was born in Mississippi in 1908. His father was an illiterate farmer and his mother was a schoolteacher. Wright's family moved to Tennessee when he was six years old. When his father abandoned the family, Wright's education suffered terribly. He moved from one school to another and struggled a lot to adjust with the new atmosphere and classmates. Even as young boy, Wright had seen and experienced the painful pangs of hatred, racism and oppression in his house and in the society. This scarred his young impressionable mind permanently and later emerged powerfully through his pen. He decided to become a writer to express himself as a black man. He moved to Chicago and improved his writing by reading Dostoyevsky, Theodore Dreiser, Henry James and Sinclair Lewis in public libraries. He worked as a postal clerk and then got a job in a relief agency and supported his mother and uncle's family with the meagre income. Then, he associated himself with the communist party. He wrote for the communist paper regularly and in 1937 became an editor in Daily Worker. As a black writer, Richard Wright did much to help his people to free themselves from the bonds of slavery and racial oppression. Alan Wald puts it as, "Much of his literature concerns racial themes, especially those involving the plight of African Americans during the late 19th to mid-20th centuries. Literary critics believe his work helped change race relations in the United States in the mid-20th century." (Alan Wald)

In the following pages, an earnest attempt is made to bring out the impact of the racism and the oppressive environment on the Afro-American psyche as seen in the select works of Richard Wright.

Native Son (1940)



Courtesy: <https://www.pinterest.com/explore/native-son/>

Richard's Wright's debut novel *Native Son* presents the fate of the central character Bigger Thomas, an illiterate and poverty-stricken black man in his twenties. The novel is set in Chicago, America during the 1930s, a period of the great American depression. Bigger Thomas, the protagonist wakes up to a grim reality in his cramped, rat-crawling apartment located in the southern side of the city. His oppressed life was hard and filled with acts of violence. He had completely lost his identity and control over his life. He feels he is destined for menial and low-wage labour under the rich white people. He had been living a lowly life of a thug thus far. Following the continuous pestering of his mother, he unwillingly takes a job as a chauffeur with Mr. Dalton, a rich white man. Mr. Dalton sees himself and acts like a philanthropist only to suppress his guilty conscience arising out of endless exploitation and swindling of the helpless and poor black people.

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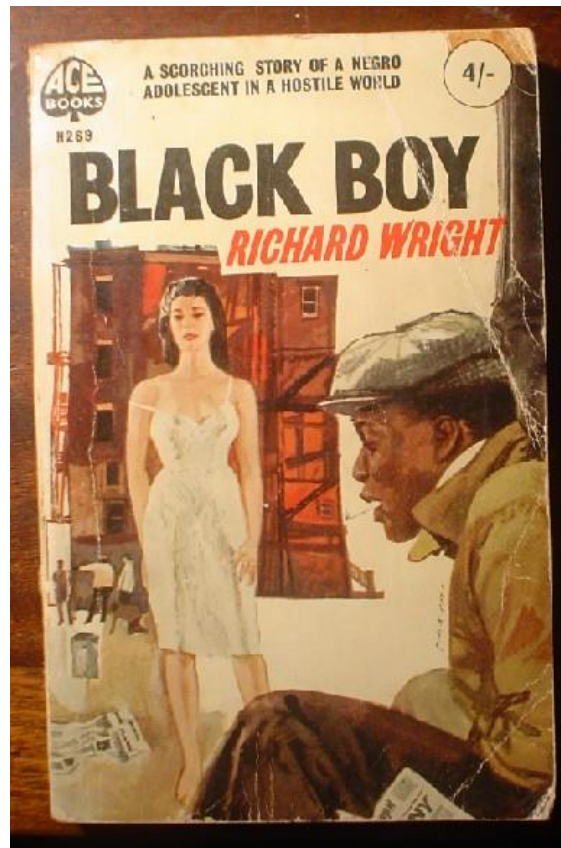
Even on the first day of his work, Mary, Mr. Dalton's daughter violates the black-white restrictions and forces Bigger to take her to meet Jan, her boyfriend. Bigger is embarrassed even more when Mary and Jan take him to a restaurant in the south side and ask him to drink with them. He drives the car while Jan and Mary make love in the back seat. He helps the drunken Mary to her room upstairs. Under the influence of liquor and being very close to a white woman for the first time, Bigger loses self-control and kisses Mary. When he lays her on her bed, the blind Mrs. Dalton comes there. Bigger is stupefied, he fears Mary would reveal him. He tries to silence her by pressing a pillow on her face but by doing so, he inadvertently kills her. When Mrs. Dalton leaves the place, Bigger takes Mary's body to the furnace and burns her to erase the evidence. Mary's death is seen by the Daltons as a case of possible kidnapping by her boyfriend Jan, belonging to the communist party. Bigger uses the bias of the Daltons for the communists as a cover and continues to work in the house as an innocent black worker.

The act of murdering Mary, the white woman intoxicates Bigger with a strange power and courage. Encouraged by his girlfriend, Bessie, he writes a ransom letter to the Daltons in the name of Red to extract money. Soon Mary's bones are located in the furnace and her murder is confirmed. Bigger flees the place with Bessie and takes refuge in a vacant building. There, he quarrels with Bessie and in a fit of madness, rapes her. Out of fear that she might reveal him, he beats her to death. After a period of lucky escape, Bigger is finally caught and brought to justice and is sentenced to death. Meanwhile, a white mob ravages the southern side, where the black people live in the name of seeking justice for Mary's brutal murder at the hands of a black man.

Mary's boyfriend, Jan calls on Bigger in jail and regrets for violating the social codes that governed the black-white relations. He empathises with Bigger and arranges his friend Boris A. Max to vindicate Bigger's case. For the first time, two white men—Jan and Max appear as human beings to Bigger. In spite of Max's best efforts to save Bigger, the latter is sentenced to death by the jury. However, Max points out rightly that Bigger is a product of the racist and oppressive American culture and violence, hatred and revenge only creates more Biggers in the society.

Thus, Wright brings out the impact of the racist and oppressive social milieu on the Afro-American psyche. Bigger, the protagonist is a son of the soil and he was not a born criminal. However, he is dehumanised and rendered indifferent and violent by the racist culture around him. Conditions of hunger, poverty and humiliation make matters worse. It is through violence that Bigger is able to realise self-worth and identity as a black man. Anne Gee observes, “In *Native Son*, Richard Wright examines how the correlation of race and violence produces devastation through the novel’s main character Bigger Thomas, whose “rhythms of life” have become “indifference and violence.” In another instance, she points out “In treating blacks as objects, whites create an environment that precludes black identification as human.” (Anna Gee)

***Black Boy* (1945)**



Courtesy: <https://www.pinterest.com/pin/521995413035630585/>

Black Boy is a fictionalised autobiographical work that is based on Richard Wright’s early life. It examines the author’s hard times as a boy in the south covering the period of 1912-
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27. It shows the painful self-realisation and eventual emergence of the author as a protest writer. It tells about his efforts to suppress violence or extreme behaviour aroused by the racist and hateful white southerners. Wright's family failed to provide the love and kindness to him as a boy. Often the author felt as a stranger in his own house and longed for understanding and acceptance. He is punished by his mother even for his mistakes and the adults in his house never treated him kindly. All this affected him emotionally and made him seek a better life outside in the unfriendly world dominated by the whites. Sarah J Turner, a Wright scholar says, "...Wright suffers from hunger his entire life, not only for food but also for acceptance, love, and an understanding of the world around him." (www.studentpulse.com)

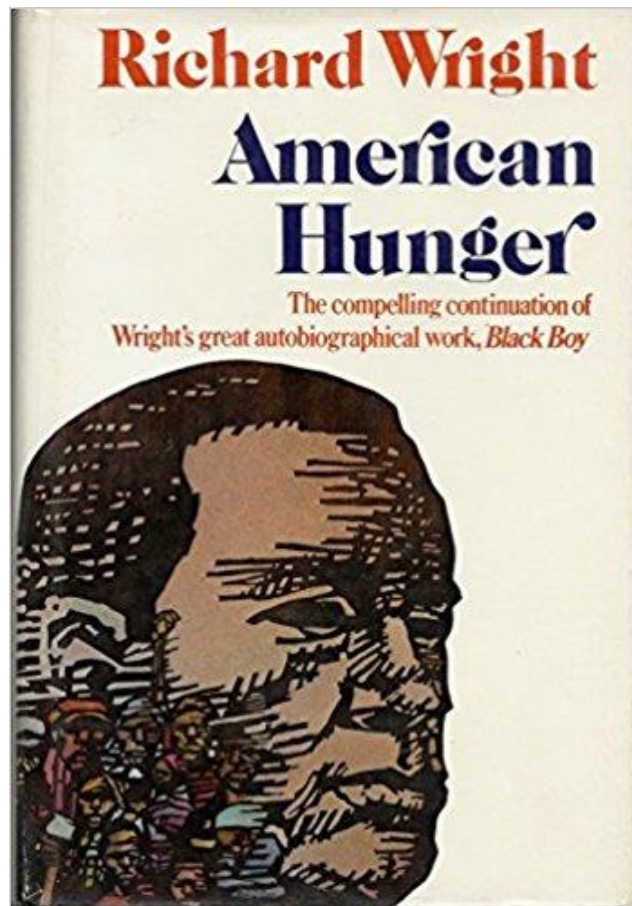
Black Boy begins when the author as a young boy sets fire to his grandma's house accidentally. He is beaten severely by his mother and left to wriggle in pain. The violent incident creates an indelible impression in Wright's young mind and makes him grow stronger. Soon they move to Tennessee and the father abandons the family. It is in Memphis, Tennessee that Richard Wright encounters the monster of racism. It affects the core of his being and moulds him in certain ways that clearly lasts throughout his life. It gives him the fiery passion and determination to escape the clutches of poverty, hunger and overcome the oppressive circumstances.

When Richard grows older, he begins to realise it would be easier for him to live the submissive and slavish life that is laid down for a black man by the white. He decides to break the old ways and develop into a new being with an identity for him. For some time, he feels religion has the power to bring people of different races and colours together and give them peace and progress.

When Richard was twelve, he feels estranged from his family and friends. He could not connect with anybody and feels like an outsider all through his life. As he grows older, he decides to become a writer. He moves to Chicago to realise his dreams. He works part-time and throws himself to reading the works of famous American and African writers. He carries the worlds and the painful experiences within him and yet he is determined to come out of himself

and walk as a new man. He says, "... I had no power to make things happen outside of me in the objective world, I made things happen within. Because my environment was bare and bleak, I endowed it with unlimited potentialities, redeemed it for the sake of my own hungry and cloudy yearning." (*Black Boy*, p.70)

American Hunger



Richard Wright's *American Hunger* is a continuation of *Black Boy*, in which the author's life in Chicago, Illinois from 1927-37 is covered. It was published posthumously in 1960. It begins in the year 1927 when Richard Wright comes to live in Chicago with Maggie, his aunt. He finds that the condition of the Afro-Americans has not improved or changed for good. Barriers of race and colour still separate black men from the white and confine the latter to a life of poverty and suffering. Richard himself is no better than his black counterparts are. He still

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tries to find a foothold and works low-paying jobs and lives in continuous hunger and isolation. He could barely manage to make both ends meet.

When he joins the John Reed Club and other groups of writers, the communist members see him as a threat for being the objectionable 'black intellectual'. They label him a traitor and attack him. He dissociates himself from the communist party and moves to New York the following year. His quest now is to free himself socially and psychologically and become a successful writer. He expresses himself through writing as he feels, "I wanted to try to build a bridge of words between me and that world outside, that world which was so distant and elusive that it seemed unreal." (*Black Boy*, p.148)

Conclusion

Richard Wright heralded a new literary tradition of black writers, who following their master raised their voice in protest against racism and oppression. Almost all the works of Wright contain themes of racism in one form or the other. His works *Native Son* and *Black Boy* bring about the impact of racism on the black psyche. The black man who is seen as an object by the whites suffers unspeakable anguish, loss of identity, social blindness and feels emotionally disconnected with himself, with his family and with the world. He lives the life of misery, poverty, hunger, humiliation and suffering. He has no self-image and he feels he is born only to suffer and die.

Although slavery was done away in America in 1863, Richard Wright's *Native Son* documents it in the America of the 1940s. Even in the present day, African- Americans still face the racial tensions with their white counterparts and their life has not improved much in the socio-economic fronts. Richard Wright's powerful works of protest brought to limelight the issue of racism against the black people and helped to change it for the good of both the white and the black people. Wright's following words still carry relevance and significance: "What was it that made the hate of whites for blacks so steady, seemingly so woven into the texture of things? What kind of life was possible under that hate? ..." To this profound question, he himself

provides an answer of hope, "I told myself that there were good white people, people with money and sensitive feelings." (*American Hunger*, p.71)

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Phonological Processes in Barak Valley Meitei

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Abstract

The paper presents select phonological processes found to occur in Barak Valley Meitei (hence forth BVM) using a descriptive framework. The idiosyncratic phonological feature of BVM is the substitution of /ɟ/ in the place of /j/ in word initial position. This is not found to occur in other positions except as allophones after /ə/ prefixation. Phonological processes occurring in the language such as Lenition, Apocope, Elision, and Vowel harmony lend the language a more distinct quality and the paper attempts to account for these phenomena.

Barak Valley Meitei is a geographical dialect of Meitei spoken in the Cachar District of Assam. This population of Meitei speakers (1,40,500 as per the report of the Manipuri Development Council, 2011) was placed in the state of Assam from Manipur by an exodus triggered more than 200 years ago due to the Burmese Invasion of Manipur (1819-1825). Most speakers are multilingual as they interact on a daily basis with speakers of Bengali (Indo-Aryan) and other ethnic communities that co-exist in the same area like Hmar, Rongmei and Mizo which are Tibeto-Burman. English, Bengali and Hindi is a part of the educational curriculum and speakers are acquainted with the use of these as well as other neighbouring languages. There is a variation in the language due to religious and cultural background and this study is based on the Hindu section of the BVM community.

- 1. Lenition:** Lenition traditionally refers to the ‘weakening’ of a sound segment. Lenition is a term used in phonology to refer to a weakening in the overall strength of a sound, whether diachronically or synchronically; opposed to fortition. Typically, lenition involves the change from a stop to a fricative, a fricative to an approximant, a voiceless sound to a voiced sound, or a sound being reduced (lenite) to zero. For example, the initial mutation in Celtic languages shows lenition in such cases as Welsh *pen* ‘head’ becoming *ben* ‘(his) head’ (Crystal 2008: 274). Lenition can

involve such changes as making a consonant more sonorous (vowel-like), causing a consonant to lose its place of articulation which turns a consonant into a glottal consonant like /h/ or /ʔ/ or even causing a consonant to disappear entirely. Often the term is extended to various other processes, such as loss of aspiration, shortening of long segments and monophthongization of diphthongs, which represent ‘weakening’ in some intuitive sense (Trask, 1996: 201).

According to Sonority Hierarchy,



(From Burquest and Payne 1993 <http://www-01.sil.org>)

1.1. Change of /j/ to /ɟ/

The main phonological difference between Standard Meitei and Barak Valley Meitei is that in standard Meitei there are no native words that begin with /j/. Whereas in Barak Valley all such words beginning with /j/ in standard Meitei are replaced with the /ɟ/.

<i>Standard Meitei</i>	<i>Barak Valley Meitei</i>	<i>Gloss</i>
jerum	ɟerum	egg
ja-bə	ɟa-bə	agree
jon-bə	ɟon-bə	sell
jaŋkok	ɟaŋkok	winnow
jen	ɟen	chicken
jen-bə	ɟen-bə	distribute
ju	ɟu	alcohol
jum	ɟum	house

The palatal stop /ɟ/ is found to change into the palatal approximant /j/ in an intervocalic environment when a pronominal affixation takes place on a noun and still behave like phonemes. But affixations of other morphemes which are not pronominal do not strictly follow this intervocalic rule. For example,

/ja/ ‘teeth’	/ mə-ja/ ‘his/her tooth’ 3 rd P-tooth
/jum/ ‘house’	/nə-jum/ ‘his /her house’ 2 nd P-house
/jum/ ‘house’ /ja/ ‘teeth’	*/nə-jum/ */nə-ja/

Note: * is a notation for an ungrammatical utterance.

/ja/ ‘teeth’ becomes /ne-ja/ ‘your tooth’, /nə-ja/ is not a grammatical utterance. Affixation of morphemes on nouns or any other grammatical class does not allow the substitution of /ɟ/. In the case of verbs, there is an exception. When the attributive /ə-/ is attached to verbs starting with /ɟ/, both /j/ and /ɟ/ can be used in free variation. Both are grammatically correct and acceptable to the speakers.

/jon-bə/ sell-nzr ‘to sell’	/ə-jon-bə/ ATT-sell-NOM ‘The ones that are sold.’	/ə-jon-bə/ ATT-sell-NOM ‘The ones that are sold’
/jek-pə/ draw-NOM ‘To draw’	/ə-jek-pə/ ATT-draw-NOM ‘A drawing/ painting’	/ə-jek-pə/ ATT-draw-NOM ‘A drawing/ painting’
/ja-bə/ agree-NOM ‘To agree’	/ə-ja-bə/ ATT- agree-NOM ‘Agreement’	/ə-ja-bə/ ATT- agree-NOM ‘Agreement’
/jai-bə/ roast-NOM ‘to roast’	/ə-jái-bə/ ATT-roast-NOM/ ‘Roasted’	/ə-jái-bə/ ATT-roast-NOM/ ‘Roasted’

/jɛŋ-bə/ look-NOM 'to look'	/ə-jɛŋ-bə/ ATT-look-NOM/ 'seen/ 'the one being observed'	/ə-jɛŋ-bə/ ATT-look-NOM/ 'seen/ 'the one being observed'
/jù-bə/ leak-NOM 'to leak'	/ə-jù-bə/ ATT-leak-NOM 'leak'(N) 'leaky one'	ə-jù-bə/ ATT-leak-NOM 'leak (N)' or 'leaky one'
/jòk-pə/ rear-NOM	/ə-jòk-pə/ ATT-rear-NOM 'adopted(+human)' or 'reared one'	/ə-jòk-pə/ ATT-rear-NOM 'adopted(+human)' or 'reared one'
/jòt-pə/ swallow- NOM 'to swallow'	/ə-jòt-pə/ ATT-swallow-NOM 'swallowed one'	/ə-jòt-pə/ ATT-swallow-NOM 'swallowed one'

1.2. Change of /k^h / to /h/

The plural morpheme for human subjects is /-k^hoi/ in Standard Meitei which changes to /hoi/ in Barak Valley utterance. This process of lenition that is taking place here is that the aspirated stop sound /k^h/ loses its place of articulation and changes to a softer sound /h/.

(SM) əi-k^hoi > (BVM) əi-k^hoy (unchanged)

I-PLU

'We'

But in,

SM: tomba-k^hoi-gi

BV: tomba-hoi-gi
tomba-PL-GEN

'Of Tomba's family'

Similarly,

SM : ləta-k^hoi-də

BV: ləta-hoi-də
ləta-PL-LOC

'At Lata's place.'

In a similar manner, we find the following occurrences such as,

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Standard Meitei	BVM	Gloss
mə-k ^h oi-gi 2 nd P	moi	‘theirs’
caoba-k ^h oi-gi chaoba-PL-GEN	caoba-hoi-gi chaoba-PL-GEN	‘Chaoba’s (PL)’
caoba-k ^h oi-də chaoba-PL-LOC	caoba-hoi-də chaoba-PL-LOC	‘At Chaoba’s’
meri-k ^h oi-gi meri-PL-GEN	meri-hoi-gi meri-PL-GEN	‘Mary’s (PL)’
meri-k ^h oi-də meri-PL-LOC	meri-hoi-də meri-PL-LOC	‘At Mary’s’
əmu-k ^h oi-gi amu-PL-GEN	əmu-hoi-gi amu-PL-GEN	‘Amu’s (PL)’
əmu-k ^h oi-də amu-PL-LOC	əmu-hoi-də amu-PL-LOC	‘At Amu’s’
əbe-k ^h oi-gi abe-PL-GEN	əbe-hoi-gi abe-PL-GEN	‘Abe’s (PL)’
əbe-k ^h oi-də abe-PL-LOC	əbe-hoi-də abe-PL-LOC	‘At Abe’s’

Thus, according to the Sonority hierarchy, the transition of the voiceless aspirated stop /k^h/ into the voiceless glottal fricative /h/ shows an increase in the sonority hierarchy of the sound segment. Kingston (2008) argues that the purpose of lenition is to reduce the extent to which a consonant interrupts the stream of speech and not to minimize the articulatory effort the speaker must expend in pronouncing that consonant. Lenition is not the reduction of effort in speech but an increase in the sonority of sound segments due to proximity with vowels or more open consonants. Lenition achieves this purpose by increasing the affected consonant’s intensity. In Meitei and in Barak Valley Meitei speech this transition takes place at the suffixation of a plural morpheme for [+human] nouns.

/k^h/ → /h/

Although the sound varies according to the variety but, in this case, it is triggered by a morphological process of plural morpheme suffixation where the voiceless aspirated stop /k^h/ changes to a voiceless glottal fricative /h/. The sound segment changes its place of

articulation and manner of articulation as well. In formal and literary settings the Barak Valley speaker might follow the utterance as in the Standard variety but colloquial speech shows the occurrence of /hoi/ instead of /k^hoi/ which is a common characteristic of the variety.

2. Elision

“Elision is a term used in phonetics and phonology to refer to the omission of sounds in connected speech. Both consonants and vowels may be affected, and sometimes whole syllables may be elided. Unstressed grammatical words, such as ‘and’ and ‘of’, are particularly prone to be elided, as when the f is dropped in cup of tea (cf. cuppa tea), or the /a/ and /d/ are dropped in boys ‘n’ girls. Within polysyllabic words, the vowels and consonants in unstressed syllables regularly elide in conversational speech of normal speed, e.g. camera (/ˈkamrə/), probably (/ˈprɒblɪ/), February (/ˈfebrɪ/). Complex consonant clusters are also often reduced, e.g. twelfths becoming /twelθs/ or /twelfs/. Several intricate patterns of influence can be demonstrated.” (Crystal 2008: 166).

Suffixation of /-gi/ as a morpheme having a genitive function leads to the elision of /g/ from the morpheme as in,

2.a. əsi-gə-gi-di > əsigəi-di > sigəi-di

this-CONJ-GEN-EMP

‘From here onwards.’ ^

The graphs of the utterances and transition in speech are given below:

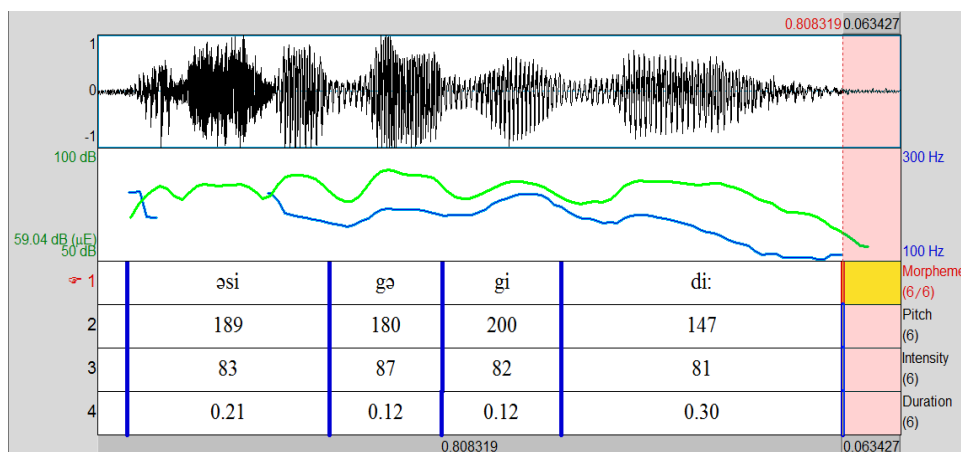


Fig.2.a

The above figure is a pitch track of the complete form of the utterance before any of the changes have taken place, each morpheme is distinctly observable.

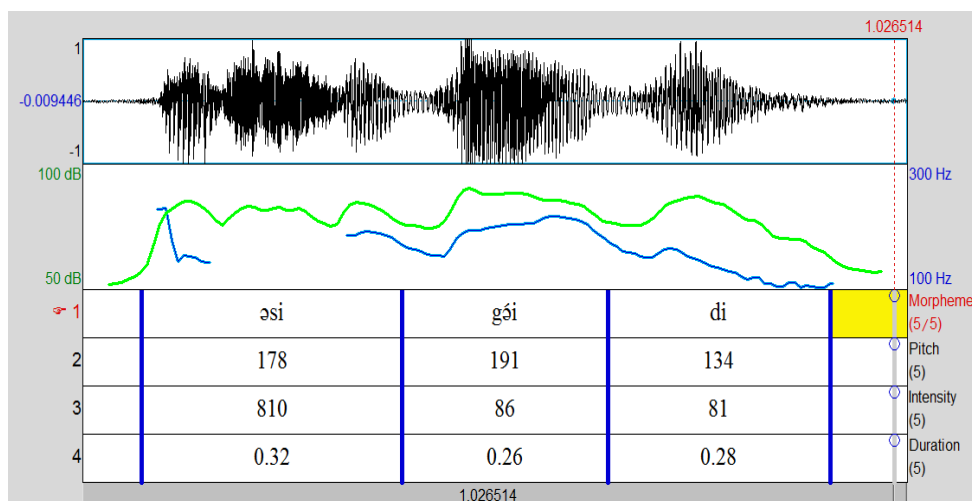


Fig. 2.b

In Fig 2.b, we can see that /g/ has been dropped from the /gi/ morpheme and the vowels are observed to be in a single morpheme.

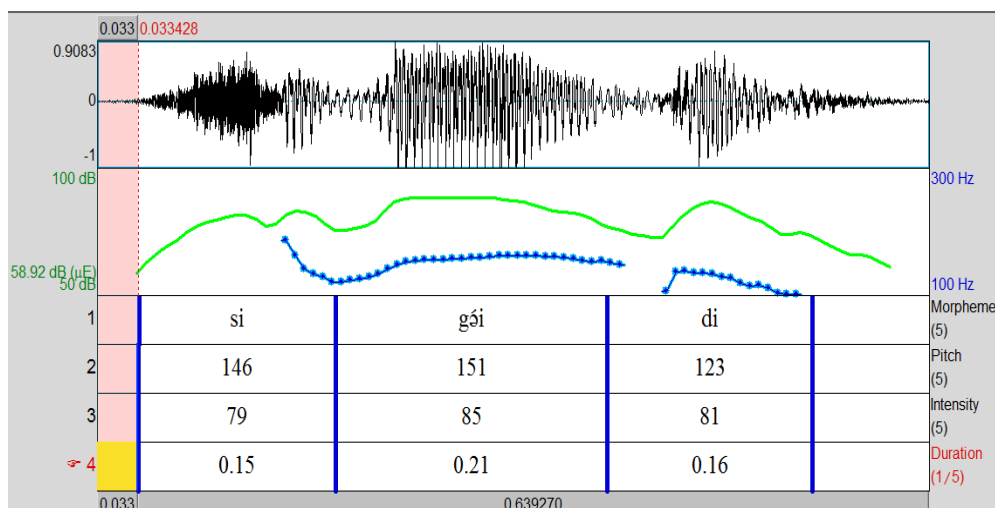


Fig.2.c

Fig. 2.c. is the pitch track of /si-gái-di/ where the utterance is the same as Fig 2.b. but the initial vowel has also been dropped.

2.d. ədu-gə-gi-di > ədu-gái-di > ədúidi

Det-conj-GEN-emp

‘... and then.’

During conversations or narrations, the next sentence usually begins with /ədúidi/ and is very common in usage. The frequency of the usage and occurrence of the phrase has resulted in the above form. Similarly,

2.e. mə-k^hoj-gi-dəgi > mói-dəgi > mói-dái

2ndP-pl-GEN-abl

‘From them.’

The /g/ gets dropped for

2.f. əi-nə filter kup-pəm-bə-gi > əi-nə filter kup-pəm-bái

I-nom filter cover-PST-NOM-GEN

‘I used (it) to cover the filter.

2.g. /ma-gi/ > /mái/

2nd P-GEN

His/her.

Elision of /g/ is a common occurrence when genitive /-gi/ is suffixed to verbs and adjectives such as given below:

ha:p-pə-gi> put-NOM-GEN	ha:p-pái	‘because of putting’
sám-bə-gi> join-NOM-GEN	səm-bái	‘because of joining’
la:k-pə-gi > come-NOM-GEN	la:k-pái	‘because of coming’
túm-bə-gi > sleep-NOM-GEN	túm-bái	‘because of sleeping’
lik-pə-gi > less-NOM-GEN	lik-pái	‘because of being less/ miserly’
lòi-bə-gi > finish-NOM-GEN	lòi-bái	‘because of finishing’
wa:ŋ-bə-gi > tall-NOM-GEN	wa:ŋ-bái	‘because of tallness.’
mot-pə-gi > dirty-NOM-GEN	mot-pái	‘because of dirtiness.’

3. Apocope

Apocope is the loss or omission of one or more segments from the end of a word. It occurs as a general rule when a segment is deleted at a particular environment which is at the end of the word. In this case it is the deletion of an unstressed vowel /ə/ in the case suffix /-nə/. After deleting the vowel, if the sound at the coda position is a voiced stop; it also gets dropped as it is a general rule in Meitei which does not exhibit the occurrence of voiced stops at the coda position. When suffixation of a morpheme takes place at the end of a root word, the vowel sound is often dropped and the vowel in the preceding syllable develops a stress in the utterance. The meaning of the deleted sound or morpheme is although incorporated into the root word.

3.a. /ədu-mai-nə/ > /dumàin/

that-manner-adv

‘ In that manner.’

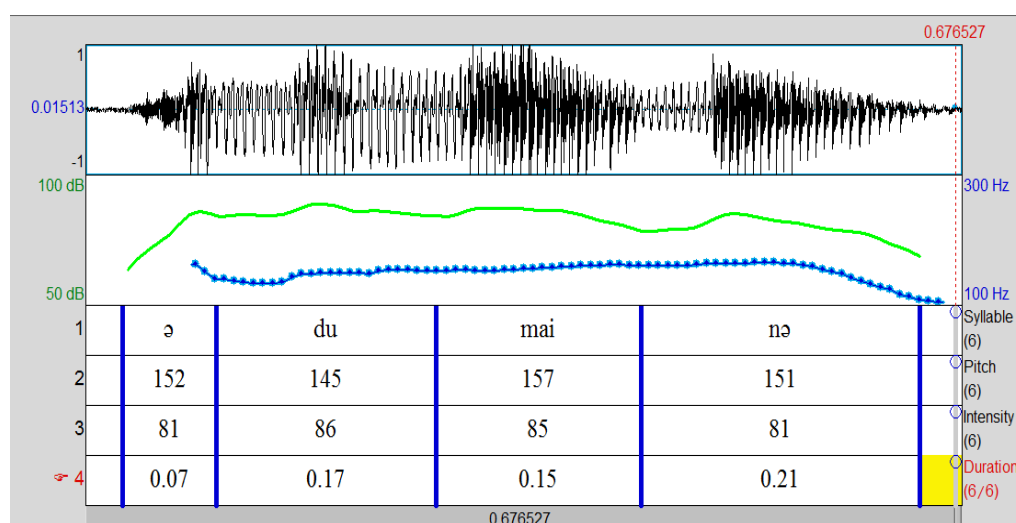


Fig.3.a.

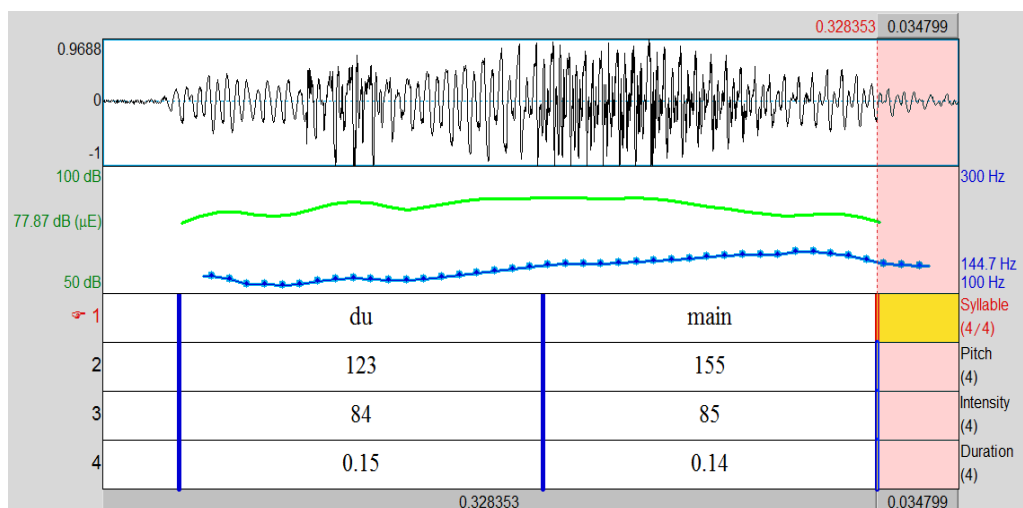


Fig.3.b

In the figures 3.a and Fig. 3.b the process of Apocope is clearly seen where the final vowel is dropped.

3.c. /li:-li-nə/ > /lí:-lin/

narrate-narrate-conj narrate-narrate-conj

'As (I) narrate...'

3.d. /má-nə/ > /má:/

2nd P-nom 2nd P-nom

'By him'

3.e. /hai-nə/ > /ha:in/

'say-adv'

'It is said so.'

3.f. /əsi-gum-bə/ > /əsi-gum/

this-kind-NOM

this-kind-NOM

'Of this kind.'

In the above example, the morpheme suffix is the nominalizer /-bə/. Chelliah (1994) has attested for this “possibility of application of such rules in fast speech which obliterate word boundaries and initiate the grammaticization of stems to affixes.” The suffix is

completely deleted but the stress in the word retains the semantic content of the absent morpheme. In this case, since Meitei does not allow voiced stops in the coda position, the entire morpheme has been deleted along with the unstressed vowel but the meaning of the deleted morpheme is still inherent in the word.

4. Vowel harmony

“Vowel harmony in general means that the successive vowels agree in certain features. Firth’s dispute with traditional systems (especially phonemes) at the expense of structure drew attention to the sub-phonemic components of speech and to the extent to which such features may spread across successive segments. Vowel harmony is not just a matter of vowel articulation but of pervasive tongue or lip settings that must affect intervening consonants as well.” (Clark & Yallop, 1995: 399-400). Vowels can be affected by neighbouring vowels for height, roundedness or fronting.

The verbs in Meitei get a deictic meaning by the attachment of the morpheme /-sin/ which has an indication of an action that takes place in an inward motion or introspective manner. The literary or standard form is /-sin/ which changes into /-sən/ due to the influence of the consecutive vowel. In the environment where a nasal sound precedes /-sin/, /s/ changes into /j^h/. The following are examples in the nominative form from Standard Meitei and Barak Valley Meitei:

<i>S.Meitei</i>	<i>BVM</i>	<i>Gloss</i>
ciŋsinbə	ciŋj ^h ənbə	‘pull inwards’
pəŋsinnəbə	pəŋj ^h ənəbə	‘act stupid’
niŋsiŋbə	niŋj ^h əŋbə	‘remember’
p ^h ajinbə	p ^h ajənbə	‘catch, hold captive’
tinsinnəbə	tiŋj ^h ənnəbə	‘mix, add’
kəwsinbiju	kəwsənbiju	‘call inside (honorific)’
paisinbə	paisenbə	‘hold’
ceksinnə	ceksənnə	‘carefully, cautiously’
ŋawsinnəbə	ŋawsənnəbə	‘up to mischief’
hanjinbə	hanjənbə	‘fill up’

The following figures illustrate the utterance of /ciŋsinbə/ and /ciŋ^hənbə/ where the closed high vowel /i/ changes to central vowel /ə/ and the sibilant /s/ changes to /ʃ^h/.

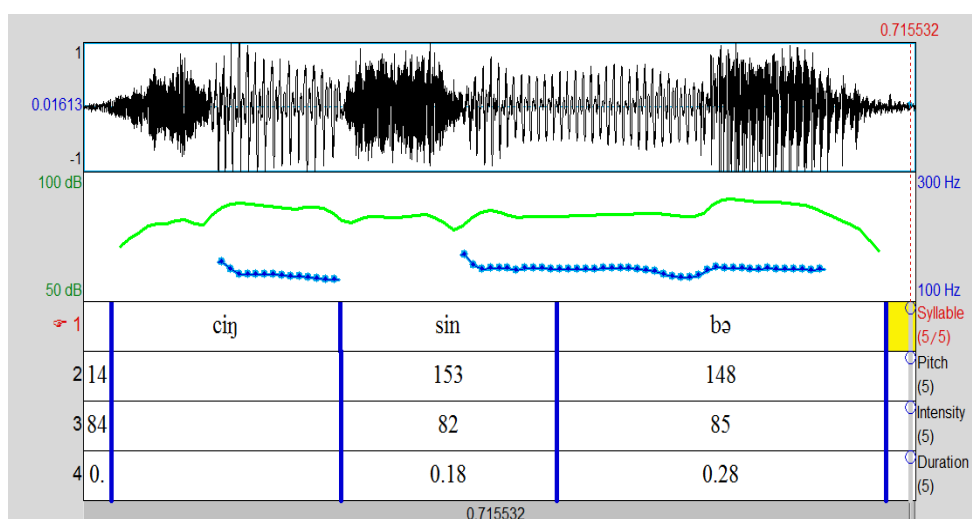


Fig. 4.a

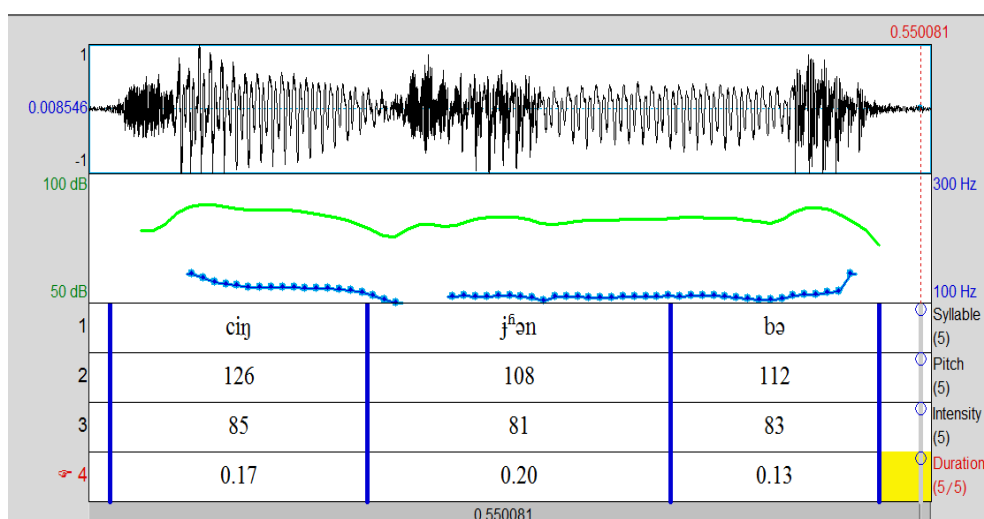


Fig.4. b.

The same phenomena of the closed high vowel /i/ changing to the central vowel /ə/ and the sibilant /s/ changes to /ʃ^h/ is also observed in the imperative form:

ciŋsillu	ciŋ ^h əllu	‘pull inwards’
pəŋsinnəsəllu	pəŋ ^h ənəsəllu	act stupid’
niŋsiŋu	niŋ ^h əŋu	‘remember’
tinsillu	tiŋ ^h əllu	‘mix, add’
kəwsillu	kəwsəllu	‘call inside’
p ^h ajillu	p ^h ajəllu	‘catch, hold captive’

paisillu	paisəllu	‘hold’
ceksillu	ceksəllu	‘carefully, cautiously’
hanjillu	hanjəlu	‘fill (it) up.’

Chelliah (1997: 70) mentions that in Meitei, alternation of vowels with schwa may occur in certain places as in

a. ojsinnu	b. ojsənnu	‘may it be’
c. tələb	d. tolob	‘salary’.

/-sin/ and /-sən/ are said to be in free variation in the Standard variety (Singh, 1989: 113). In Barak Valley Meitei though, it is /-sən/, /-ɟən/ and /ɟʰən/ occur in natural speech and is not an occasional alternation like the occurrences in Standard Meitei.

The usage of /sin/ and /jin/ occurs in Barak Valley Meitei speech used in formal settings or conscious speech or while referring to literary sources. From the above data, it is observed that /s/ changes to /ɟ/ and /ɟ/ changes to /ɟʰ/ if it precedes a nasal consonant. This alternation is not present in the Standard code. Thus, in Barak Valley Meitei /-sən/ changes to /-ɟʰən/ if it occurs after a nasal.

Conclusion

“Phonological structure is affected by use in that articulatory accommodations occur as the result of real language use. This is the sense in which grammar can be said to be emergent.” (Bybee 2001: 16). The speech of the Barak Valley Meitei speakers show such patterns where sounds are assimilated, deleted or dropped which is characteristic of the variety. The prevalence of phonological processes that simplify and delete sounds has lent the language an informal sounding character. There is also more scope for voicing of voiceless native sounds due to proximity to Indo-Aryan languages. As it is a geographical dialect, these phenomena are found to commonly occur which gives it a distinct sound in comparison to the Standard or formal variety.

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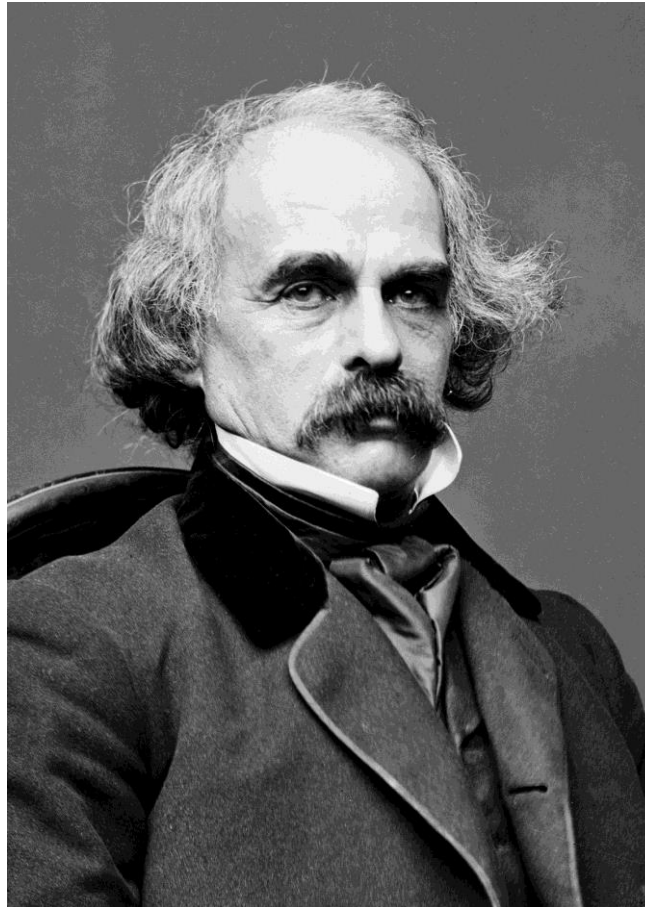
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The Enigma of Evil and Concept of Sin as Reflected in the Fictional World of Nathaniel Hawthorne: An Appraisal

Dr. S. Chelliah, M.A., Ph.D.

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Nathaniel Hawthorne (1804-1864)

Courtesy: https://en.wikipedia.org/wiki/Nathaniel_Hawthorne

Abstract

This paper throws light upon one of the leading American novelists Nathaniel Hawthorne's novels and short stories which highlight the Puritan morality, hypocrisy and dogmas set against the social background. This article aspires to prove that his works are not just fictional exercises, but inner dialogues that are faithful not to the doctrine but to dynamic mental

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conflict and their subtlety, their ambiguity, their delicate poise between revelation and concealment arise from anguished self-exploration.

Keywords: Nathaniel Hawthorne, Puritan morality, Religious dogma, Inherent sin, Hypocrisy, Hidden sin

Nathaniel Hawthorne – Puritan Background

Nathaniel Hawthorne, one of the leading American novelists, established himself as one belonging to the American tradition of genius, whose works, especially novels and short stories are nothing but an attempt to convey the meaning and significance of mortal life as he saw it. Fully preoccupied with the problems of sin, guilt, responsibility, he was fully concerned with moral issues and values in life. No doubt, he was adept at depicting the narrow Puritan society in the early seventeenth century, stressing the need for the people to be human and sympathetic in all respects. His literary output does significantly advocate in a veiled way, the importance of collective existence, brotherhood of man, healthy human relationships and a complete balance of head and heart. His treatment of sin and its effects and his penetrative insight into human complexity gives his fictional world great psychological depth and intensity. For depicting human experience and the nuances of feelings he uses the form of romance, blending realism with fiction, in an artistic way.

Having descended from Puritan background, his writings significantly reflect the elements of Puritanism, especially the inherent sinfulness of all men. Recording the special flavour of the Puritan life and culture with a focus on the Puritan morality, its crushing authoritarianism; and individual consciousness against downright dogmas. Hawthorne exhibited in his fictional world marked love of cases of conscience, the taciturn and scornful cast of mind, the habit of seeing sins everywhere hell gaping open, exposure to the perpetual torture of the hearts of men, closed before man and open to God. All puritan elements have passed into the literary world of Hawthorne.

Recapturing the Life and Values of Ancestors

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As a major writer in American literature, Nathaniel Hawthorne goes back to the earlier times and the legend about his ancestors, not only to face the problem of social background, but also to recapture the colonial life of his ancestors. He is, to a great extent, a chip of the old block. His forefathers are said to have crossed the Atlantic so as to uphold their faith and this urgent conscience haunted the imagination of Hawthorne himself. Samuel Chase Coale observes:

“Hawthorne’s haunted mind viewed a physically visible world as dark and inscrutable. His mind attracted cemeteries, crypts, caverns and dark forests, displayed a passive sensibility but no active strength” (P 2)

To Hawthorne, the world of matter remained impenetrable, devoid of moral and religious values. The appearance of a dark world led Hawthorne on to darker thoughts. He felt imprisoned in a fantastic world that left him isolated and remote. His stories are no doubt partly historical and partly fictional. In the words of Micheal Dovitt Bell,

“Nathaniel Hawthorne was the most historically minded of our major novelists. From his first tales to his final unfinished romance, he turned again and again to history – particularly the early history of his native New England, which provided the material for his greatest novel and for many of his best tales” (P 91)

Sin and Suffering as the Recurrent Theme

Though a combination of history and fiction is seen in his works, the recurrent theme is mostly sin and suffering. Hawthorne’s view of life was essentially tragic, as one could see his frail erring characters blindly and deliberately choosing a path of evil and staggering beneath a heavy load of gloom and guilt. Being fully convinced of the positive goodness and the reality of evil, his attitude to life did reflect his basic concept of ‘sin’ which was considered by him as a natural product of the human heart, ‘a foul cavern’ and his second conception was the violation of the human heart by which man was completely responsible for his evil intentions. In his

introduction to *The Scarlet Letter*, Hawthorne implicitly asserted that the divided self was his major theme.

Hawthorne considered the form of romance rather suitable to human experience. The romantic approach in his words is much more ordered, patterned and less chaotic than the reader's experience in his daily life. He uses romance to debate about human experience. John Caldwell Stubbs writes:

“The distance of the romance gave Hawthorne a form in which he could experiment with and develop the self-conscious use of artifice” (P 7).

Blending Marvellous and the Natural

Hawthorne blends the marvellous and the natural in his romantic theory. He points out that there was a balance of the marvellous and the natural existing inherently in New England superstitions because New England's experience gave him a material base. He relies on historic influence, shadowy past of witchcraft in the real demoniac circumstances of the past. His aim is addressed to the place where the actual and the imaginary meet. This meeting is called 'spiritualisation of experience' by him. Herold Kaplan avers:

“A combination of moonlight and firelight... is necessary to make things human. The moon is the distancing imagination and the fire is the fire of life” (P 146).

Hawthorne, by exploring the subjective experience of mankind with his love of paradox, ambiguity in statements, duplicity in conclusions and symbolism in art, gave essentially a modern twist to his treatment of themes in his works.

The Scarlet Letter

Hawthorne's *The Scarlet Letter* is considered the best of his novels which fully exploits the concepts of sin. The novel is about the story of the steadfast loyalty of a disloyal woman,

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Hester Prynne who remains faithful to her love through seven years of hardship, social ostracism and isolation. It is a tale of adultery. Hester's husband an English scholar, arrives two years later to find his wife in the pillory with a child in her arms and a letter 'A' on her breast signifying 'Adulteress' as a token of her sin. The husband conceals his identity and determines to discover her paramour. Hester accepts her condition with resignation. Roger Chillingworth, preoccupied with a diabolical principle of revenge, finds that Arthur Dimmesdale, the revered and respected clergyman, who is an example of Christian purity and holiness, is the partner in crime. The minister for want of courage and because of pride suffers seven years with the cancer of hidden guilt. His attempt to escape with Hester is foiled by Chillingworth. After a period of mental agony, Dimmesdale confesses his sin on the pillory and dies in Hester's arms.

Here as elsewhere, Hawthorne was absorbed by the enigma of evil and of the moral responsibility which is interwoven with man's destiny in nature and in eternity. Hester's sin is one of excessive passion. The very passion is responsible for her ruin. The same and the agony that she is made to suffer proceeds inevitably from her character. Hester compounds the sin of passion with the sin of pride. She embroiders the scarlet letter as an expression of defiance and guilt and she dresses her daughter in equally flamboyant colours. "Hester is rich in her latent sensuality and peculiarly open to the demands of life instincts" (Kaplan 129). This is stressed by her relationship with Pearl, a child of excessive unlicensed passion.

Idea of the 'Unpardonable Sinner'

Chillingworth represents Hawthorne's idea of the 'unpardonable sinner'. To Hawthorne, the greatest sin is the violation of another soul and heart, simply for the purpose of finding how it would react. The sin of Arthur Dimmesdale is more of a complex nature. He is tormented by his own awareness of sin and his pride prevents him from confessing his hidden sin. He is the man of spirit caught between the force of intellect and the force of passion and so the deepest suffering of the conflict is reserved for him. In the words of Harold Kaplan, "The allegory transcribes divisiveness in human character and action. The divided self was his major theme". (P 129) The characters search to find the divided segment of their own natures. As a Christian,

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Hawthorne emphasized the moral duality which is at the centre of man's being and founded on moral action upon a redemptive change of heart. Harold Kaplan observes:

“The introspective mind is darkened by a war of dual selves, though one of the two remains hidden with a permanent veil over its face. This was an image for the unexplored complexity of human character”. (P 129)

Violation of the Autonomy of Conscience

More than the torment of the moral isolation which composes his theme, the concentration is more upon the violation of the autonomy of conscience. The vengeance of Chillingworth against Dimmesdale was diabolical because it was based on the witness of his secret inner life. This was considered the most cruel punishment - the humiliation of the soul. Hawthorne also relates the ordeal of the private moral life to the growth of the public moral life. Dimmesdale is the public teacher, the standard bearer of morality. But he is simultaneously the sinner in private. Chillingworth is a doctor and a healer, a man of largest wisdom in the community but in his private life, he is a poisoner who uses his wisdom for destruction. Hester has the public role of a sinner, but this surface covers her actual sacrificial virtue, pronounced in her service to Dimmesdale, to Pearl and to the community at large. The conflict of public and private selves is the dramatic substance of Hawthorne's tragedy. In the Scaffold, one can see the confrontation of public and person, the place of revelation and the place of punishment, so that the individual and the community can finally come to terms.

The House of the Seven Gables

The story of *The House of the Seven Gables* starts with the dispute between colonel Pyncheon and old Maule, over a piece of land. The colonel with his great influence brings out the execution of Maule as a wizard. He takes over that piece of land and builds the house of the seven gables. One of the descendants of colonel Jaffrey Pyncheon persecutes his kinsmen Clifford and convicts him of murder which is never committed, in order to become the sole

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possessor of the cursed property of the colonel. Firstly in the manner of Maule's death, one can see the germ of evil. Here Hawthorne's treatment of sin does suggest social complexity. In those days, when recorded statements were non-existent, the colonel used his hereditary weight and influence to get rid of the poor carpenter, Maule, who clung stubbornly to what he considered his right. Maule died a victim to the terrible delusion which possessed those influential classes who according to F.O. Matthiessen, "took upon themselves to be leaders of the people and who are fully liable to all passionate error characteristic of the maddest mob". (P 325) The colonel was the most vigorous person to spread the execution of Maule. Hawthorne had recognised the economic motive which entered into the charge of witchcraft. The same economic motive also operated in the case of Judge Pyncheon who was very much like his ancestor possessing the same ambition to enlarge and extend his family estate. Here Hawthorne again and again stresses the innate depravity of man through the colonel and the judge, who in the words of Melville, inherited not only the big, heavy solid realities such as gold and hereditary position but the inescapable trait of character". (P 327) The judge also violated the sanctity of the human heart by trying to crush the already broken heart of his poor cousin Clifford.

Hawthorne's Characters

Hawthorne is said to have given a depth and psychological intensity to his characters, undreamt of in fiction before him. The central theme of most of his works is not sin alone as a theological problem but also the psychological effect of the conviction of sin on the lives of people. The true Calvinist seeks conviction of sins as a preparation for a promised salvation and Hawthorne sees it as an admission to the brotherhood of man. His *The Scarlet Letter* centres on the broken law, the hidden guilt, the hunger for confession and the studious cold heart. He does concentrate his attention not so much on the external action as on the agonised process going on in the minds of the characters. One can see the sufferings of the young minister first from the point of view of Chillingworth and then from within the unfortunate Youngman's mind. In a sure way, Hawthorne goes on exploring the soul of the young minister which is unparalleled in all literature for its psychological interest. It is emphatically argued that Hawthorne's interest is not in sin, but in the sense of guilt which follows it. Edward Wagenknecht holds thus:

“The main theme of ‘The Scarlet Letter’ is not the sin of illicit love but the consequent sins of hypocrisy and revenge and their effect on the soul”. (P 45)

It is this revelation of the human soul which gives the novel its unique appeal. In ‘young Goodman Brown’ Hawthorne imaginatively recreates for the reader the Calvinistic sense of sin and the theory that in actuality shaped the early social and spiritual history of New England. Young Goodman Brown’s journey to a witches’ Sabbath in the forest is usually taken as a generalised tale of initiation, a timeless allegory of the discovery of evil, of the true nature of man. It is Brown’s own naive asserting of virtue in the world that provokes the devil into unmasking the corruption of Brown’s townspeople and ancestors. His revulsion against all mankind at the end ignores the fact it was he himself, who decided at the outset to enter the forest.

He uses his vision of universal corruption to hide from himself and his sinful urges. In Hawthorne, by a wonderful feat of transmutation, the psychological state is better explored than its religious significance. Goodman Brown, after peeping into “the secrecy of men’s bosoms becomes a bewildered man. His eyes have been opened to the true nature of his fellowmen and he is thence forward a man of gloom. He is thus responsible for declining fellowship with his men. “He becomes another of Hawthorne’s fanatical and morbid escapists, beginning in self-repression and ending in self-isolation”. (Michael 79) Brown is unconsciously but deliberately undermining the hallowed image of the noble fathers that he has been taught to revere. Brown feels a “loathful brotherhood by the sympathy of all that was wicked in his heart”. (Hawthorne 390) He clings to the notion of saintliness separated from sinfulness. Faith wants to be a loving wife but Brown, having seen her dark capacities, refuses to acknowledge any other capacities. As a result, he cuts himself off from the brotherhood of men:

“A latent capacity for evil in brown would have prompted him to visit the forest. By clinging hypocritically to simplistic morality, Brown loses his chance to enter humanity”. (Caldwell 72)

Man should not disclaim his brotherhood even with the guiltiest of man. Losing his faith in human beings, he becomes a stern, sad, if not, a desperate man, “for his dying hour was gloom”. (P 393) In “Rappacene’s Daughter”, unlike in “Young Goodman Brown,” the process is reversed. The protagonist discovers an essential good existing in depth behind the terrifying surface of evil.

Hawthorne’s Short Stories

Hawthorne’s short stories also deal with the problem of sin and evil. His short story “The Minister’s Black Veil” centres on hidden sin. Mr. Hooper, a good preacher of a parish church appears on a particular Sabbath day with a black veil. The subject that he preaches has a reference to the secret sin which he wished to hide from his nearest and dearest friends and even from God himself. Everyone feels as if the preacher has crept upon them behind his black veil and had discovered his hoarded iniquity. Hawthorne here suggests the universality of sin hidden in the bosom of everyone. The dying speech of the minister connects his black veil with the hypocritical secret sins of mankind. The minister is surely the prototype of Arthur Dimmesdale, who is also a concealed sinner. Hawthorne’s ‘Ethan Brand’, as well as ‘The Birth mark’ reflects the same theme found in the protagonists of *The Scarlet Letter*.

To conclude it may be said that the novels and short stories of Hawthorne reflect the pre-occupation with moral issues. They all highlight the Puritan morality, its hypocrisy and its dogmas. All the moral issues are set against the social background. His works are not fictional exercises, but inner dialogues that are faithful not to doctrine but to dynamic mental conflict. Their subtlety, their ambiguity, their delicate poise between revelation and concealment arise from an anguished self-exploration.

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A Study of the Low Achievement of English Language Learners in Listening Skill at the Elementary Stage in Manipur

Dr. M. Gunamani Singh, B.Ed., M.Ed., Ph.D.
N. Pramodini Devi, Ph.D.

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Abstract

Several methodologies and approaches were offered in NCF-2005. These were expected to be adopted in the schools but these were found only partially implemented at the Elementary stage in Manipur. Probably this could be one of the main reasons that the problem of low achievement persisted in some schools and English language learners did not attain the proficiency of Listening skill required at the end of the Elementary stage in Manipur. Therefore, there is need to address this issue because it may not help future careers of the children. After the identification of this problem, ten schools (5 Private English medium schools and 5 Government schools) were selected for our study. Among these 5 Private schools, 2 of them were convent schools. Of the 5 Government schools, one is a model school where relatively more facility has been created by the Government. In order to carry out the investigation, language ability tests of Listening skill were conducted. Questionnaires were administered to the teachers of English, who are working in these ten schools and their responses were analyzed. In addition, the Heads/Principals were also consulted by the investigator in relation to teaching/learning process, evaluation systems and their administration. We found some discrepancies in methods, approaches and techniques.

Key words: NCF-2005, elementary school, Listening skill, teaching methodology, English learning

Introduction

Listening is a receptive task. Listening skill is a complex ability requiring simultaneous use of a number of different abilities which often develop at different rates whereas writing process involves the use of vocabulary, structure, organization of the material and the fluency or ease of communication. Listening skill involves a different set of etiquettes, questioning for explanation, showing empathy and providing a suitable response. Good listening skill includes the understanding ability. Body language is also a part of listening skill. Eye contact with the speaker, sitting straight and alert are the good gestures

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of a good listener. Listening is a complex, multi-step process, by which spoken language is converted into meaning in the mind" (Lundsteen, 1979:1). Wolvin and Coakly (1985) have identified three steps in the process of listening which are receiving, attending and assigning meaning. In the first step, listeners receive the aural stimuli or the combined aural and visual stimuli presented by the speaker. In the second step, listeners focus on or attend to select stimuli while ignoring other distracting stimuli as so many stimuli surround students in the classroom and they must be attractive to the speaker's message focusing on the most important information in that message. In the third step, listeners assign meaning to or understand the speaker's message.

Subramanian (2002) has evaluated the linguistic skills of the graduate students in English. He has evaluated all the four linguistic skills, listening, speaking, reading and writing. However, he has dealt with a detail only the writing skill of the graduate students. He has identified, in his study the phonological, grammatical and orthographical errors in productive skills and in the comprehension skills he has identified the recalling ability of words and sentences. He also has recommended that the group discussion, language games should be encouraged in the class hours and introducing the audiovisual instrument for language teaching would be good and wise at school level too.

Vandergrift (2003) studied on listening strategies in several perspectives and he examined the types and the differences of listening strategies used by more skilled and less skilled 7th grade listeners while they listened to authentic texts in French. He used a taxonomy of listening comprehension strategies to code the think-aloud protocols. This taxonomy was further divided into three major strategy categories (meta-cognitive, cognitive and socio-affective) as well as the sub-strategies within each category. This study shows that more skilled listeners reported to have higher level of use of meta-cognitive strategies.

Several studies had been conducted to find out the teaching/learning process of English in Manipur. Singh (2002) explored the problem, prospect and status of English in Manipur in his research "A Critical Scrutiny of the Position, Problems and Prospects of English in Manipur". Devi (2006) explored the difference between the sentence structures in English and Manipuri language in her research "Sentence structure in English and Manipuri Language", A contrastive study. Sujeta Beishamayum (2010) explored linguistic problems in learning English language in her research "communication and linguistic problems faced by Meiteiron speakers in learning English language." However, there is no study available with regard to the study of low achievement of Listening skill in

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Manipur. This paper is an attempt to see whether the Listening skill of the students is really low or not. Before we begin the analysis of the problem it is important that we need to understand the methodologies and approaches in the teaching/learning process of English which were recommended in NCF 2005. Since we have not seen much improvement in learning English in schools in Manipur, we will make an attempt to examine the probable factors that lead to low achievement of English learners.

One of the probable reasons for this low achievement could be that teachers have not fully understood or they were not aware of the methods and approaches recommended in NCF-2005, even though Government imparted training to Government school teachers through SSA, School Education Department and SCERT, Government of Manipur. It was also found that there were no teachers specifically appointed for teaching English in the Primary and Upper Primary Government schools (Elementary schools). For example, teachers of Mathematics and Science were found teaching English in the Government schools. We could see an ad hoc policy in teaching English that head teachers/Principals deputed the teachers of Mathematics and Science to attend the training programmes in English.

In the light of the above background, we will investigate the root causes of low achievement of English language learners in the Listening skill at the elementary stage in Manipur. The identification of this problem not only helps the learners to develop better Listening skill, but it also could be of use to teachers. The findings of this study may be useful to teachers and teacher educators in choosing relevant methods and approaches at the lower and upper Primary stages in Manipur.

The Structure of the Paper

In section 1.1, we will discuss the methodology adopted in the study while section 1.2 deals with the analysis of language ability tests. In the next section 1.3, responses of questionnaire from the teachers are examined. This is followed by section 1.4, where we discuss the findings of the study conducted. In the section 1.5, we conclude with some of remedial measures in order to enhance the proficiency of the students in Listening skill.

Methodology

For this research, we initially planned to take up 400 students of VIII standard, taking 40 students from each school for collection of data. But we could not get the number of students we had stipulated earlier for our study since there was less number of enrollment in some Government schools.

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It was surprisingly found while collecting data that out of the 5 Government schools we approached, only one school in the serial number 10 has got more than 40 students. This school is a model school to which more attention is given by the Government to create facilities, etc. The total number of students we could finally get as a sample of our study was only 290.

First, the students will be given a language ability test consisting of 5 Listening skill test items. These test items did not cover Phonetic aspect of Listening skill. The proficiency of the students is assessed on the four grade points. If the school attains 85% to 100 % the school is rated as “Excellent”, while the school secures 75% to 84% it is graded “Very good”. It is followed by next grade, i.e. “Good” if the school attains 60% to 74%. Finally the schools which have 40% to 59% is rated as ‘Weak’.

Secondly, the questionnaires consisting of 100 questions were administered to the teachers who were teaching English subjects in the respective schools. The responses of the teachers were analyzed. Among 100 questions in the questionnaires, we focused only on 30 main teaching points.

Serial numbers 1 - 5 are Private English medium schools.

Number of students in the serial numbers in 1- 5 = 200

Serial numbers 6 - 10 are Government schools.

Number of students in the serial numbers in 6-10 = 90

Sl. No.	Name of the schools	Medium of instruction	Number of the students selected	
			Boys	Girls
1.	Nirmalabas High school (Imphal West)	English		40
2.	St. George High School (Imphal East)	English	20	20
3.	IPS (Imphal West)	English	20	20
4.	Ever Green High School (Thoual district)	English	20	20
5.	Paradise High School (Thoual district)	English	20	20
6.	Ngasi Rastrapili Girl High School (Imphal West)	Manipuri		10
7.	Kwakeithel Girls High School (Imphal West)	Manipuri		16
8.	Thangmeiban Lilasingkhongnangkhong High School (Imphal East)	Manipuri		14
9.	Meitei Mayek high School (Imphal West)	Manipuri		10

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10.	Wangkhei High School (Imphal East)	English		40
	Total no. of students		80	210

Grand total = 80+210 = 290

Test items of Listening skill and test patterns given in table 1:

For the assessment of Listening skill, we will be employing the following test items: **Colouring Boxes, Family Tree, and Road Mapping, Dialogue and Storytelling.** The proficiency of the students will be assessed on the four grade points as mentioned above.

Table 1.

Sl. No.	Test Items	Purpose
1.	Colouring Boxes	Inferring the speech based information.
2.	Family Tree	Inferring the Family Tree based information
3.	Road Mapping	Inferring the Road mapping based information
4.	Dialogue	Inferring the dialogue based information
5.	Story Telling	Inferring the story telling based information

Results of Listening skill tests are displayed in the following tables (2 to 7):

In the first test item of Listening skill, “**Colouring boxes**” as shown in the **table 2** below, 40% to 55% of Private English medium school students responded correctly and 45% to 60 % of Private school students gave incorrect responses. All the students have not fared well scoring only weak grade. Even the reputed school in 1st serial could score only 55% of the students correct. Similar result have been obtained by Wangkhei High school serial in 10th serial number in the table, followed by St. George school High school securing 50% of the students’ correct and the lowest being the school in 6th

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serial number while the remaining schools are in between the scores of 20% and 40% . Here in this test surprisingly the performance is very low as none of schools could secure even “good “grade.

Table 2.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St. George High School, Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnangkhong High School,	14			4	10	29%	71%

	Imphal West							
10	Wangkhei High School, Imphal East.	40			16	24	50%	50%

In the 2nd test item of **Listening skill**, “**Family Tree**” in the **Table 3** of tracing relationship, it is observed that the comprehensive response given by the students of the Private schools ranged from 35% to 50% while 15% to 50% of the Private school students gave their incorrect response. The performance of Government schools except the one in the serial number 10 has extremely low ranging from 20% to 29%. What we can see from the test of tracing relationship is, even though some individual students have performed well however, the overall performance of the school is very poor and categorized in the weak grade as the maximum performance given by the school (Nirmalabas High School) in the serial number 1 is only 55% achievement with regard to this list. The Government school (Wangkhei Girl’s High School) in the serial number 10 though it comes under the weak grade, has followed the school (Nirmalabas High School) in the serial number 1.

Table 3

Sl.no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			20	20	50%	50%
2	St. George High School, Imphal West	40			18	10	45%	55%
3	IPS, Imphal West	40			16	24	40%	60%

4	Ever Green School, Thoubal	40			16	24	40%	60%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			2	8	20%	80%
9	Lilashing Khongnangkong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			20	20	50%	50%

The Test item 3 “**Road Mapping**” as shown in the **table 4** indicates the same poor performance as in the Family Tree for the Private schools ranging from 30% to 55% correct while Government schools ranging from 20% to 50% correct. When we consider individual performance some of the Private schools had good performance but overall performance of the schools is very low as 45% to

80% of the students responded incorrect. Even the reputed school in the serial number 1 could score 55% correct.

Table 4

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St. George High School, Imphal West	40			14	10	35%	65%
3	IPS, Imphal West	40			12	28	30%	70%
4	Ever Green School, Thoubal	40			12	28	30%	70%
5	Paradise High School, Thoubal	40			12	28	30%	70%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			2	8	20%	80%
9	Lilashing Khongnangkhong	14			4	10	29%	71%

	High School, Imphal East							
10	Wangkhei High School, Imphal East.	40			20	20	50%	50%

In this fourth Test item “**Dialogue**” as shown in the table 5 above, 30% to 50% of Private school students responded correctly while 50 % to 70 % of Private school students responded incorrectly. In this test, the performance of all the schools are extremely poor, and rated in the weak grade, for Private schools ranging from 20% to 50% correct and Government schools ranging from 30 % to 50% correct.

Table 5

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct response s	Incorr respon s
1	Nirmalabas High School	40			20	20	50%	50%
2	St.George High School,Imphal West	40			14	10	35%	65%
3	IPS, Imphal West	40			12	28	30%	70%
4	Ever Green School, Thoubal	40			12	28	30%	70%
5	Paradise High School, Thoubal	40			12	28	30%	70%
6	Ngasi Rastrapili High School,	10			2	8	20%	80%

	Imphal West							
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			2	8	20%	80%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			20	20	50%	50%

In the fifth test item “**Story Telling**” as shown in the **table 6**, 28% to 50% of Private school students told the story comprehensively and 50% to 72% of Private school students could not tell the story. Though Nirmalabas High School in the serial number 1 secured the highest grade in terms of numbers of students who could tell the story among ten schools, that is, 50%, 50% of students of this school could not tell the story. Next to Nirmalabas High School, there comes Wangkhei High School securing 45% of students who could tell the story comprehensively. St. George High School having 40% of the students with communicative competency is closer to Wangkhei High school. The two Government schools-Ngasi Rastralipi High School and Meitei Mayak High School hit the bottom securing 20% of the students with no ability to tell the story. It is to note that overall performance of all the ten schools are rated as weak grade.

Table 6

Sl.no.	Name of the schools	No. of the students	Given text (Passage i)	Mode of questionin g (choosing the right option)	No of student s who could tell the story nicely	No of students who could not tell the story Properly	Performance in percentage (%)	
							Could tell the story	Could not tell the stor
1	Nirmalabas High School	40			20	20	50%	50%
2	St.George High School,Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			12	28	30%	70%
4	Ever Green School, Thoubal	40			12	28	30%	70%
5	Paradise High School, Thoubal	40			11	29	28%	72%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			2	8	20%	80%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%

10	Wangkhei High School, Imphal East.	40			18	22	45%	55%
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The result of Test item 6 “**Answer questions test**” in the **table 7** shows that 30% to 50% of Private school students are willing to talk with the researcher while 50% to 70 % of Private school are not willing to talk with the researcher. 50% of students from Nirmalabas High School in the serial number 1 are willing to talk and 40% of students from St. George and Wangkhei High School are willing to talk. Thus these two schools come to the next of Nirmalabas High School in the serial number 1. It has been observed that students hesitated to speak or talk with the researcher in English. Reasons for the hesitance are that the learners do not want to show their weakness in the English language to others. So, to conceal their weakness, the learners hesitated to talk. Further, the anxiety, language shock and culture shock are other factors which lead them to their hesitance. The students didn’t want to talk in a complete sentence. Upon questioning, the students have given one or two word answer instead of giving complete answers.

Table 7

Sl. no.	Name of the schools	No. of the students	Given text (conversation)	Mode of questioning (questioning and seeking answer)	No of students who are willing to talk	No of students who hesitated to talk	Performance in pc	
							Willing to talk	Hesitate to talk
1	Nirmalabas High School	40			20	20	50%	50%
2	St. George High School, Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			14	26	35%	65%
4	Ever Green	40			12	28	30%	70%

	School, Thoubal							
5	Paradise High School, Thoubal	40			12	28	30%	70%
6	The Ngashi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			2	8	20%	80%
9	Lilashing Khongnangk hong High School, Imphal West	14			3	11	21%	79%
10	Wangkhei High School, Imphal East.	40			16	34	40%	60%

Analysis of Questionnaires Administered to Teachers

The questionnaires containing 100 questions were administered to teachers of ten schools in order to find out whether they were following and implementing the guidelines of NCF 2005 and MLL based teaching in the respective schools. Among these 100 questions, we focused only 30 important teaching points in view of NCF 2005 and MLL based teaching in the ten schools. The data collected

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were used to notice which items were followed by the teachers in the class-room transaction. Based on these 30 teaching point, schools were grouped into three categories: A, B and C; the schools following 10 teaching points mentioned in the Table 9 as A (Fully implementing NCF-2005 and MLL based teaching) , the schools following 10 teaching points mentioned in the Table 10 as B (Partially implementing NCF-2005 and MLL based teaching and the schools following 10 teaching points mentioned in the Table 11 as C (Non implementing NCF-2005 and MLL based teaching .

Table 8

10 questions in relation to core teaching of NCF-2005 and MLL in the class-room transaction.

1. Interactive activities
2. Higher level of questioning.
3. Constructivist approach to teaching
4. Teaching listening skill through Innovative techniques.
5. Students' exposure to learn listening skill
6. Objective of teaching
7. Minimum level of learning.
8. Skill based teaching like Listening skill.
9. Problem solving method.
10. CCE (Continuous And Comprehensive Evaluation).

Table 9.

10 questions in relation to partial teaching of NCF-2005 and MLL in the class-room transaction

1. Activity based teaching.
2. Answer Question.
3. Higher level of Questioning.
4. Teaching listening skill through written tests.
5. Remedial teaching
6. School based test and assessment.
7. Objective of teaching
8. Question design

9. Blue print
10. CCE (Continuous And Comprehensive Evaluation)

Table 10

10 questions in relation to traditional methods implemented in the class-room transaction

1. Introduction
2. Teaching aids
3. Lower level of questioning
4. School based evaluation
5. Reading aloud and asking questions.
6. Explanation
7. Content based teaching
8. Lecturer method
9. Grammar teaching
10. Vocabulary teaching

Based on the 10 question each in relation to teaching points in Table 8, 9 and 10, ten schools were categorized into three group **A (Fully implementing NCF-2005 and MLL based teaching)**, **B (Partially implementing NCF-2005 and MLL based teaching)** and **C (Not implementing NCF-2005 and MLL based teaching)** as shown in **Table 11**.

6 schools were in group **B (Partially implementing NCF-2005 and MLL based teaching)** and 4 schools were in the **group C (Not implementing NCF-2005 and MLL based teaching)**. Not a single school was in the group A (Fully implementing NCF-2005 and MLL based teaching). The Private schools in the serial numbers 1-5 were found partially implementing NCF-2005 and the MLL based teaching in the schools . Whereas Government schools in the serial numbers 6 to 9 were in the group C (Non implementing NCF-2005 and MLL based teaching) . Only one Government school in the serial number 10 was partially implementing NCF-2005 and MLL based teaching in the school and it had better performance than the rest of Government schools in the serial numbers 6-9.

3 Categories of Schools Based on the 30 Teaching Points in NCF-2005 and Implementation of MLL in Teaching

Group A = Fully Implementing NCF-2005 and MLL Based Teaching schools

Group B = Partially Implementing NCF-2005 and MLL Based Teaching schools

Group C = Not Implementing NCF and MLL Based Teaching schools

Table 11

Sl. no	Name of the schools	Group A	Group B	Group C
1	Nirmalabas High School, Imphal West		Partially Implementing NCF-2005 and MLL Based Teaching school	
2	St. George High School Impal East		Partially Implementing NCF and MLL Based Teaching school	
3	IPS Imphal West		Partially Implementing NCF-2005 and MLL Based Teaching school	
4	Ever Green Flower High School, Thoubal		Partially Implementing NCF-2005 and MLL Based Teaching school	
5	Paradise High School, Thoubal		Partially Implementing NCF-2005 and MLL Based Teaching school	
6	Ngasi Rastralipi High School, Imphal West			Non Implementing NCF-2005 and MLL Based Teaching school

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7	Kwakeithel Girls' High School, Imphal West			Non Implementing NCF-2005 and MLL Based Teaching school
8	Meitei Mayak High School, Imphal East			Non Implementing NCF-2005 and MLL Based Teaching school
9	Lilashing Khongnangkhang High School, Imphal East			Non Implementing NCF-2005 and MLL Based Teaching school
10	Wangkhei Girl High School, Imphal East.		Partially Implementing NCF-2005 and MLL Based Teaching school	

Discussion

According to the results displayed in the **Tables 2 to 7**, performances of students varied from individual to individual and from school to school in different test items. None of the schools could get 'Excellent' 'Very Good' and 'Good'. The performance of all the schools is extremely low and could be rated in the 'Weak' grade. Even the reputed school in the serial number 1 had low performance. The results of Listening skill tests displayed in the **Tables 2 to 7** show that (Nirmalabas High School) in the serial number 1 is the best performing school while the school (Ngasi Rasralipi High School) in the serial number 6 is the weakest school securing 20% in all the tests among ten schools. In these tests of Listening skill, it is surprisingly found that none of schools secured 'Excellent', 'Very good' and 'Good' grade. It was also learnt from the principals and teachers of English that these ten schools never conducted tests for assessing the Listening skill of the students. This may be one of the reasons for low achievement of the students in the Listening skill.. One of the reasons for low achievement for Listening skill may be that these schools used the old traditional methods of teaching and evaluation system. It can be concluded that traditional methods, improper assessment, weak administration and medium of instruction have impact on low achievement of the English language learners in the

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Listening skill. The school (Wangkhei High school) in the serial number 10 secured 50% and this model school is at par with the private schools in terms of language proficiency. It is recently established model school wherein the Government pays more attention and take care of the schools. The schools in the serial number 6 and 8 secured the lowest number of correct response i.e. 20% among ten schools. None of schools secured “Excellent” “Very good” and “Good” grade.

Conclusion

Knowing all these facts, some remedial measures may be taken up to improve the proficiency of students in the Listening skill. To enhance the listening proficiency of the students in the English language, the following remedies will be helpful and suggested.

Dictation is an excellent drill for developing listening skill. It may begin with spot dictation in which a few simple words from the text are read/pronounced to the students and the students are asked to write what they heard. In another type of spot dictation, students may be asked to fill in the blanks, when a passage is read. Yet another dictation method is to dictate a complete passage with normal speed. For this, it is always helpful if the whole passage is read aloud in normal speed. Then, the same passage may be read again with pauses for students to write. These pauses should fall in natural breaks between phrases and sentences. After the dictation is done, the passage may be reread at normal speed for checking the responses given by the students. In order to keep the level of difficulty and complexity of the passage given for dictation appropriate to the level of students, it is better to select these passages only from the lessons already completed in class.

The students may be asked to listen to the passage and all the appropriate answers based on the passage can be checked. Listening for the message is focused upon when students listen to entire passages. It is read from a well-graded book or play by using a tape and ask students to say or write the essential parts of the message they just heard. The students may concentrate on the general theme or the central message. In Problem Solving listening exercises, students may listen to the description or presentation of a problem. They may be asked to solve the problem by doing what is required of them.

Listening and taking notes in an uncontrolled passage in which neither vocabulary nor sentence structure nor content is controlled or graded is an important listening skill that students must have in his or her school, college and university. They need to understand the lecture go along with the lecture with ease when the content progresses in complexity, and be in a position to recall what was heard earlier for purposes of understanding what is being discussed by the lecturer at a later moment. Listening and

Note Taking Competence is very much needed in all careers. For the purpose of note taking, the students may be given a list of common symbols used as abbreviations for words and ideas.

Abbreviations

L1: First language.
L2: Second language.
LS: Listening skill
LT: Language teaching
ELT: English language teaching.
LSRW: Listening, Speaking, Reading, and Writing.
CBTL: Competency Based Teaching Learning.
MLL: Minimal level of learning.
NCERT: National council of Education and Research and Training.
MHRD: Ministry of Human Resource Development.
ELT: English language teaching.
NCF: National Curriculum Framework.
MHRD: Ministry of Human Resource Development.
CCE: Continuous and Comprehensive Evaluation.
SSA: Sarva Shiksha Abhiyan
SCERT: State Council of Educational Research and Training

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A Study of the Low Achievement of English Language Learners in Listening Skill at the Elementary Stage in Manipur

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APPENDIX
Questionnaire
SECTION –1
Bio-data of teacher

1. Name of the teacher:.....
2. Age.....
3. Sex:
4. Education Qualification:.....
5. Any Additional Qualification:
6. Date and Place of Birth:.....
7. Monthly Income:.....
8. Caste/Community/Tribe/ :
9. Religion:
10. Mother Tongue:
11. Name of School where working presently:.....
12. For how long you have been teaching English:
13. In what medium you have received your education:
14. (a) Primary _____ (b) Middle _____
(c) Secondary _____ (d) Collage _____
(e) University _____ (f) Any other _____
15. Do you teach English only or other subject well?

English only..... (b) other subject as well.....

SECTION –2

16. Which portion of the English text do you teach?

(a) Prose----- (b) Poetry ----- (c) Grammar----- (d) Spoken English -----

17. Do you like teaching the portion assigned to you?

(a) Yes (b) No

..... (c) No option

18. Are the classrooms in which you teach sufficient and proper in terms of space?

.....

Do you have sufficient space and furniture in your classroom?

.....

Is it possible for you to freely move around the class?

19. Do you actually move around the class among the students or do you teach by standing in front of them throughout the

period?.....

.....

.....

.....

20. Do you organize classroom activities like:

a) Pair work..... b) Group work c) Role play d) Any other

..... Please describe in brief:

.....

.....

.....

.....

.....

If you do so, do you have necessary space, time and other requirements in the classroom? Please give some examples from your experience:

.....

.....

.....
.....
21. How do you teach the lesson in the classroom? How do you begin the class?

.....
.....
.....
.....
22. How do you teach the main body of the lesson? How do you conclude the class?

.....
.....
.....
23. Do your students raise question in the classroom? If yes, please specify their manner and frequency?

.....
.....
.....
24. Do you encourage your students to raise question in the classroom?

If yes, how?

.....
.....
.....
If no, why?

.....
.....
.....
25. If so, how many types of question do you encourage them. Please name them and elaborate them.

26. Does it create problems of discipline in your classroom?

.....
.....
.....
.....

SECTION-3

27. Are the classrooms in which you teach sufficient and proper in terms of space?

.....

Is it possible for you to freely move around the class?

.....

28. Do you organize classroom activities like:

a) Pair work..... b) Group work c) Role play d) Any other

..... Please describe in brief:

.....
.....
.....
.....
.....

29. If you do so you have necessary space, time and other requirements in the classroom? Please give some examples from your experience:

.....
.....
.....
.....

30. What teaching aids are available for your classroom use?

a) Black board (b) Roller board(c) Cassette player

.....(d) Television (e) VCP/VCR (f) Computer

.....(g) Any other

31. Are there teaching aids conveniently supplied to you as and when you require them?

.....

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.....
.....
32. Do you need any specific items like picture cards, overhead projectors etc.? Please specify:.....
.....
.....
.....

33. Do you have a library in your school? : What kind of books, journals and other kinds of reading materials are there in the library?
.....
.....
.....

SECTION-4

34. How important do you think is English in Manipur?

- (a) Extremely Important(c) Very Important
(c) Quite Important..... (d) Not so Important(e) Not so Important at all
.....

35. In what particular areas is the use of English most important? Please list at least five items from your practical experience?

1)
.....
.....

2).....
.....

3).....
.....

4).....
.....

36. Do you think that the students are aware of the reasons for learning English?

- (1) Yes (2) No (3) I don't know

37. Why do you think that your students are interested in learning English? Please tick the right choice:

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Because it is a compulsory subject

Because it is an important language

Because it is a necessary for getting jobs

Because it is a status symbols

38. What are your students' specific needs for learning English? Please specify.

.....

.....

.....

.....

.....

.....

.....

39. What do you think are the objectives of teaching English in Manipur? If yes, what are they? Please list?

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....

40. Does the present syllabus specify the goal of teaching English in Manipur? Please list the most important ones below?

- 1).....
- 2).....
- 3).....

If no, can you make out the hidden goals and objectives?

- 1.....2.....
-3.....
- 4.....5.....6.....
-

41. Do you focus more on:

- (a).Content based teaching.
- (b). Grammar based teaching.

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(c). Skill based teaching.

(d). Functional grammar

42. Have you ever participated in course design either at your school level or at the State board level?

Please describe your experience?

.....
.....
.....
.....

43. Do you think that all the teachers must participate in the process of setting question design?

.....
.....
.....
.....

44. How do you think that teachers can contribute course design?

.....
.....
.....
.....

45. Have you read “minimal levels of learning “the publications by NCERT, New Delhi?

a)

YES b) NO

.....

46. If yes, what are the minimal level of English from class (I) to (VIII), Please write a few minimal level of learning in school?

.....
.....
.....
.....

47. Do you know the competency base teaching learning based on this minimal level of learning?

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(a)YES (B) NO

.....
48. Have you ever attended any short term or long term orientation programmes of English language teaching methodology organized by SCERT or any other agencies?

(a) YES (B) NO

.....
49. How do you teach listening, speaking, reading and writing skill in your school?

.....
50. Do you take up any approaches and methods to develop these skills among the children and the students in the class?

(a) Yes (b) No

.....
51. If yes, what are those approaches, methods and techniques you employ in the classroom?

.....
52. How do you evaluate the students' listening, speaking, reading, and writing skills?

53. Do you have any pattern of evaluation from Standard I to Standard VIII? If so, what are the patterns from Standard I to Standard V and from Standard VI to VIII?

(A) Yes.....

(B) No.....

.....
.....
If yes, what are the patterns of evaluation for each class right from the beginning of Standard I to Standard VIII?

.....
.....
.....
.....
.....
54. How do you evaluate for the whole syllabus of English?

.....
.....
.....
.....
.....
55. How many marks do you set questions for the whole syllabus? (i) 100, (ii) 200.

If it is 100 marks, what are the components in the questions and tick these in the given components.

(i). Grammar (ii) listening skill (iii) Speaking skill (iv) Reading skill (v) Writing skill (vi) Functional grammar

How do you distribute marks?

56. If you are not satisfied with the achievement of the students in a period of 45 minutes, what do you do?

.....
.....
.....
.....
57. How many minutes do you spare for evaluation in a class period?

.....

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.....
.....
.....
Suppose there are 90 students in a class. Are you able to evaluate all the 90 students within the time kept for evaluation? (A) YES (B) NO
.....

58. If yes, what techniques or strategies do you adopt? Please elaborate the techniques or strategies.

.....
.....
.....
.....
59. Do you motivate them sometime?

(A) YES (B) NO

If yes, how do you motivate them ?

.....
.....
.....
.....
SECTION 5

60. So, you have a system of Continuous and Comprehensive Evaluation? If yes, please, specify.

.....
.....
.....
61. Does your school conduct different term-wise examinations? Please specify the frequency?

62. Who sets the question paper for these term examination?

.....

.....

.....

.....

.....

.....

63. Do you think that question papers are systematically and scientifically prepared? If yes, how?

.....

.....

.....

.....

If no, how?

.....

.....

.....

.....

64. Have you ever participated in setting papers for the Manipur Board? If yes, please describe your experience?

.....

.....

.....

.....

.....

65. If no, what is the reason?

.....

.....

.....

.....

SECTION—6

66. Are you aware of different teaching methods?

A) Yes B) No

67. Can you list the methods you know something about?

a).....

If no, why?

68. Do you think your classroom practice conforms to particular methods?

A) Yes

B).....

Which one?

69. How would you describe your classroom teaching methods?

70. What you think should be the ideal approach for teaching English in Manipur?

.....
.....
71. Has this approach been adopted by you and your colleagues? If yes, how do you go about?

.....
.....
If no,

why?.....
.
.....
.....

72: Have you read NCF-2005?. Yes or No. If yes, elaborate in two or three sentences about the ways of teaching mentioned in NCF -2005.
.....
.....
.....
.....

73: Do you know Constructivist Approach to Teaching? Yes or No.

If yes, please elaborate the ways of teaching the approach in your school.
.....
.....
.....
.....

74: Do you know any new skill catering method or approaches Yes or No.

If yes, please elaborate them in two or three sentences.
.....
.....
.....
.....

75. Do you teach students to develop reading skill in the class? If yes, please mention any approach or method and elaborate any one of them about how you teach it in the class?
.....
.....

.....
.....
76. Do you organize any activity for children to learn reading skill in the class? Yes or No. If yes, please elaborate how you organize them in the class.

.....
.....
.....
.....
77. Do you teach based on MLL (Minimum Level of Learning)? Yes or No. If yes, elaborate them.

.....
.....
.....
.....
78. Do you assess students on the basis of question design or Blue print? Yes or No. If yes, how many marks were allotted to reading skill in your question-setting with 100 marks?

.....
.....
.....
.....
79. Do you assess children based on the objective of teaching? Yes or No. If yes, please elaborate how you do you assess?

.....
.....
.....
.....
80. Do you take up any group activity based teaching to develop reading skill? Yes or No. If yes, elaborate how you take up.

.....
.....
.....
81. Do you know how to develop question design? Yes or No. If yes, how much you emphasize on reading skill in question design.

.....
.....
.....
.....
82. Do you ask children questions in the class? Yes or No. If yes, mention the types of questions giving examples.....
.....
.....
.....

83. Do you know how many levels of questions are there in questioning? Yes or No. If yes, please mention the levels.....
.....
.....
.....

84. Do you teach students reading skill through only tests? Yes or NO. If not, how do you teach them?
.....
.....

85. Do you assess reading skill in the class? Yes or No. If yes, mention how you assess the students.
.....
.....

86. Do you implement CCE in your school? Yes or No. If yes, please, mention a few steps how you implement CCE.
.....
.....
.....
.....

87. Do you take up any new or innovative practice to develop reading skill? Yes or No. If yes, elaborate them?
.....
.....

.....
.....
88. Do you elaborate your teaching again and again? Yes or No. If not, how do you teach?
.....
.....

89. Do you repeat your teaching? Yes or No. If not, what approaches do you employ?
.....
.....

90. Do you teach children by reading the text book and asking questions ? Yes or No. If no, how you teach them?
.....
.....

91. How do you teach reading skill in the class? Please, elaborate your teaching.
.....
.....

92. Do you teach the content of English text book. Yes or No.
.....
.....

93. Do you go beyond the content of the text? Yes or No. If yes, please mention how you go beyond the content of the text.
.....
.....

94. Do you assess the students from only textbook? Yes or No. if no, please write how do you assess them.
.....
.....

95. Do you usually assess them based on the lesson in the text?
.....
.....
.....
.....

96. Do you ask students to review articles and journals written by eminent writers?

Yes.....No.....Sometimes.....

If yes, mention the name/s of article/s and journal/s.

97. What is your view about the articles?

.....
.....
.....
.....

98. Do you teach students by explaining again and again? Yes or NO. How many times?

.....
.....

99. Do you discuss matters relating to classroom teaching with your students? If yes, Please give some examples?

.....
.....
.....
.....
.....

100. Do you discuss your problems with teachers/colleagues?

Yes.....No.....sometime.....

a) Your colleagues.....

b) Your Principal c) Member/s of school
administration d) Concerned person in Manipur Board

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A Study on Writing Skill of High School English Language Learners in Manipur

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Abstract

Several methodologies and approaches were offered in NCF-2005. These were expected to be adopted in the schools but these were found only partially implemented at the Elementary stage in Manipur. Probably this could be one of the main reasons that the problem of low achievement persisted in some schools and English language learners did not attain the proficiency of Writing skill required at the end of the Elementary stage in Manipur. Therefore, there is need to address this issue because it may not help future careers of the children. After the identification of this problem, ten schools (5 Private English medium schools and 5 Government schools) were selected for our study. Among these 5 Private schools, 2 of them were convent schools. Of the 5 Government schools, one is a model school where relatively more facility has been created by the Government. In order to carry out the investigation, language ability tests of Writing skill were conducted. Questionnaires were administered to the teachers of English, who are working in these ten schools and their responses were analyzed. In addition, the Heads/Principals were also consulted by the investigator in relation to teaching/learning process, evaluation systems and their administration. We found some discrepancies in methods, approaches and techniques.

Key words: NCF-2005, elementary school, Writing skill, teaching methodology, English learning

Introduction

Writing is a conscious, deliberate, and planned activity. A mono literate is a person who can read and write in a language and a bi-literate or multi literate can read and write in more than one language. A literate person in a language can convey his inner speech through written mode. That is to say that one may be literate in one language and illiterate in another language. To become a literate in another language he must learn the written form of that language. For learning written mode of second language, in addition to L1, one requires an additional ability and time. For learning writing of L1 one need not learn words and their meaning but their coherence. Thus, one can convert his inner speech into writing without any kind of hindrance if he has literacy skill in L1 to correlate the sounds with

graphemes and to sequence the graphemes into words, and words into sentences, cohering the sentences with meaning and ability to organize them in a readable manner. But, for learning writing of L2 one requires to learn deliberately and consciously each and every linguistic element through instruction or proper guidance. Further, the learning experience of L1 is different from that of L2. In the process of learning L2 writing, previous experience (that is L1) gets in the way of learning of writing in all the levels of L2. But for learning of L1 writing there is no such experience. Writing is a form of communication that allows students to put their feelings and ideas on paper, to organize their knowledge and beliefs into convincing arguments, and to convey meaning through well-constructed text. In its most advanced form, written expression can be as vivid as a work of art. As children learn the steps of writing, and as they build new skills upon old, writing evolves from the first simple sentences to elaborate stories and essays. Spelling, vocabulary, grammar, and organization come together and grow together to help the student demonstrate more advanced writing skill each year.

Writing is an outcome of a writing skill which refers to the writer's linguistic ability in making use of the mechanics of writing. Writing is permanent, but writing skill is transitory. The use of writing skill differs according to mental ability and language proficiency of the writer. A writer cannot produce the same kind of work which he already produced a few years back. The external experience realized by the five senses of writer and the intellectual delight attained by the five senses of the writer develops or undergoes some changes. As this is the backbone of the writing skill, the outcome also changed accordingly.

Rass (2001) investigated an approach which he entitled as (Integrated Reading and writing for effective Language Teaching". The objective of the study was to integrate reading and writing course, so that learners could write more freely, naturally and fluently while acquainting them with the literature in English language.

Subramanian (2002) has evaluated the linguistic skills of the graduate students in English. He has evaluated all the four linguistic skills, listening, speaking, reading and writing. However, he has dealt with in detail only the writing skill of the graduate students. He has identified, in his study the phonological, grammatical and orthographical errors in productive skills and in the comprehension skills he has identified the recalling ability of words and sentences. Moreover, he recommended that the group discussion, language games should be encouraged in the class hours and introducing the audiovisual instrument for language teaching would be good and wise at collegiate level.

Girish (2002) evaluated language skills in English as second language of class vii standard in Chikkammangalore city and found that there was a significant relationship between reading and writing skills; and speaking and writing skills. Most of them found difficulty in spelling and legible handwriting. Most of them were found to lack continuity and sequencing of their expression in both speaking and writing skills.

Several studies had been conducted to find out the teaching/learning process of English in Manipur. Singh (2002) explored the problem, prospect and status of English in Manipur in his research “A Critical Scrutiny of the Position, Problems and Prospects of English in Manipur”. Devi (2006) explored the difference between the sentence structures in English and Manipuri language in her research “Sentence structure in English and Manipuri Language’, A contrastive study. Sujeta Beishamayum (2010) explored linguistic problems in learning English language in her research “communication and linguistic problems faced by Meiteiron speakers in learning English language.” However, there is no study available with regard to the study of low achievement of Listening skill in Manipur. This paper is an attempt to see whether the Listening skill of the students is really low or not. Before we begin the analysis of the problem it is important that we need to understand the methodologies and approaches in the teaching/learning process of English which were recommended in NCF 2005. Since we have not seen much improvement in learning English in schools in Manipur, we will make an attempt to examine the probable factors that lead to low achievement of English learners.

One of the probable reasons for this low achievement could be that teachers have not fully understood or they were not aware of the methods and approaches recommended in NCF-2005, even though Government imparted training to Government school teachers through SSA, School Education Department and SCERT, Government of Manipur. It was also found that there were no teachers specifically appointed for teaching English in the Primary and Upper Primary Government schools (Elementary schools). For example, teachers of Mathematics and Science were found teaching English in the Government schools. We could see an ad hoc policy in teaching English that head teachers/Principals deputed the teachers of Mathematics and Science to attend the training programmes in English.

In the light of the above background, we will investigate the root causes of low achievement of English language learners in the Writing skill at the elementary stage in Manipur. The identification of this problem not only helps the learners to develop better Writing skill, but it also could be of use to

teachers. The findings of this study may be useful to teachers and teacher educators in choosing relevant methods and approaches at the lower and upper Primary stages in Manipur.

The Structure of the Paper

In section 1.1, we will discuss the methodology adopted in the study while section 1.2 deals with the analysis of language ability tests. In the next section 1.3, responses of questionnaire from the teachers are examined. This is followed by section 1.4, where we discuss the findings of the study conducted. In the section 1.5, we conclude with some of remedial measures in order to enhance the proficiency of the students in Writing skill.

Methodology

For this research, we initially planned to take up 400 students of VIII standard, taking 40 students from each school for collection of data. But we could not get the number of students we had stipulated earlier for our study since there was less number of enrollment in some Government schools. It was surprisingly found while collecting data that out of the 5 Government schools we approached, only one school in the serial number 10 has got more than 40 students. This school is a model school to which more attention is given by the Government to create facilities, etc. The total number of students we could finally get as a sample of our study was only 290.

First, the students will be given a language ability test consisting of 5 Writing skill test items. These test items did not cover Phonetic aspect of Writing skill. The proficiency of the students is assessed on the four grade points. If the school attains 85% to 100 % the school is rated as “Excellent”, while the school secures 75% to 84% it is graded “Very good”. It is followed by next grade “Good” if the school attains 60% to 74%. Finally the school which has 40% to 59% is rated as ‘Weak’.

Secondly, the questionnaires consisting of 100 questions were administered to the teachers who were teaching English subjects in the respective schools. The responses of the teachers were analyzed. Among 100 questions in the questionnaires, we focused only on 30 main teaching points.

Serial numbers 1 - 5 are Private English medium schools.

Number of students in the serial numbers in 1- 5 = 200

Serial numbers 6 - 10 are Government schools.

Number of students in the serial numbers in 6-10 = 90

Sl. No.	Name of the schools	Medium of instruction	Number of the students selected	
			Boys	Girls
1.	Nirmalabas High school (Imphal West)	English		40
2.	St. George High School (Imphal East)	English	20	20
3.	IPS (Imphal West)	English	20	20
4.	Ever Green High School (Thoual district)	English	20	20
5.	Paradise High School (Thoual district)	English	20	20
6.	Ngasi Rastrapili Girl High School (Imphal West)	Manipuri		10
7.	Kwakeithel Girls High School (Imphal West)	Manipuri		16
8.	Thangmeiban Lilasingkhongnangkhang High School (Imphal East)	Manipuri		14
9.	Meitei Mayek high School (Imphal West)	Manipuri		10
10.	Wangkhei High School (Imphal East)	English		40
	Total no. of students		80	210

Grand total =

$$80+210 = 290$$

Test items of Writing skill and test patterns given in table 1:

Though there are many types of writing, this research will focus only on Precis writing, Letter writing, Paragraph writing, Narrative writing, Essay writing and Descriptive writing. Like in the previous tests, the assessment of grades would remain the same.

Test items.	Types of Test	Mode of questions or answering	Skill type of writing
1	Precis writing	Precis writing of given passages	Precis writing skill
2.	Paragraph writing	Paragraph writing of a given topic “ Your favourite hobby”	Paragraph writing skill
3.	Essay writing	Essay writing of “ Mobile”	Essay writing skill
4.	Narrative writing	“Unemployment problem”	Narrative writing skill
5.	Letter writing	Letter to friends and news editor.	Letter writing skill
6	Descriptive writing	An accident you met	Descriptive writing skill

For the assessment of Writing skill, we will employ the following test items: Precies writing, Paragraph writing, Essay writing, Narrative writing, Letter writing, Descriptive writing. The proficiency of the students will be assessed on the four grade points as mentioned above.

Test items.	Types of Test	Mode of questions or answering	Skill type of writing
1	Precis writing	Precis writing of given passages	Precis writing skill
2.	Paragraph writing	Paragraph writing of a given topic “ Your favourite hobby”	Paragraph writing skill
3.	Essay writing	Essay writing of “ Mobile”	Essay writing skill
4.	Narrative writing	“Unemployment problem”	Narrative writing skill
5.	Letter writing		

6	Descriptive writing	Letter to friends and news editor. An accident you met	Letter writing skill Descriptive writing skill
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Table 1.

Result of Writing Skill Tests Displayed in the Following Tables (2 to 7):

The performance of the schools in the test item number 1 of Writing Skill in the table 2 is as follows:

Test item 1: Precis Writing

Sl. no.	Name of the schools	Number of the students	No of “Excellent” performance X1	No of “Good” performance X2	No of “Poor” performance X3	Performance in percentage (%)		
						X1	X2	X3
1	Nirmalabas High School	40	0	31	9	0	78%	22%
2	St. George High School, Imphal West	40	0	30	10	0	75%	25%
3	IPS, Imphal West	40	0	30	10	0	75%	25%
4	Ever Green	40	0	30	10	0	75%	25%

	School, Thoubal							
5	Paradise High School, Thoubal	40	0	28	12	0	70%	30%
6	Ngasi Rastrapili High School, Imphal West	10	0	4	6	0	40	60%
7	Kwakeithel Girl's High School, Imphal West	16	0	8	8	0	50%	50%
8	Meitei Mayak High School, Imphal East	10	0	4	6	0	40%	40%
9	Lilashing Khongnangk hong High School, Imphal West	14	0	8	6	0	57%	43%
10	Wangkhei High School, Imphal East.	40	0	30	10	0	75%	25%

Table 2.

The result of first question of Test item 1 “**Precis Writing**” as shown in the table 2 indicates that Nirmalabas High School attaining 78% correct ranked the best performer in this test while St. George High School, IPS, Evergreen High School and Wangkhei High School are in the same grade “Good”. The schools securing only 40% correct answers in the serial numbers 6 and 8 in the table above are the weakest.

Test item 2: Paragraph Writing

Instruction: The students are asked to write paragraph of the following topic .

Given question 1: Write a paragraph of the topic “ Your favourite hobby”.

The performance of the schools in the test item number 2 of Writing skill in the table 3 as follows:

Sl. no.	Name of the schools	Number of the students	No of “Excellent” performance X1	No of “Good” performance X2	No of “Poor” performance X3	Performance in percentage (%)		
						X1	X2	X3
1	Nirmalabas High School	40	0	30	10	0	75%	25%
2	St. George High School, Imphal West	40	0	28	12	0	70%	30%
3	IPS, Imphal West	40	0	28	12	0	70%	30%
4	Ever Green School, Thoubal	40	0	26	14	0	65%	35%
5	Paradise High School, Thoubal	40	0	26	14	0	65%	35%
6	Ngasi Rastrapili High School, Imphal West	10	0	4	6	0	40%	60%
7	Kwakeithel Girl’s High School,	16	0	8	8	0	50%	50%

	Imphal West							
8	Meitei Mayak High School, Imphal East	10	0	3	7	0	30%	70%
9	Lilashing Khongnangk hong High School, Imphal West	14	0	7	7	0	50%	50%
10	Wangkhei High School, Imphal East.	40	0	28	12	0	70%	30%

Table 3

The second test of Test item 2 “Paragraph writing” as shown in the Table 3 indicates that the performance of Nirmalabas High School attaining “Good” grade ranked the best performer in this test while St. George High School, IPS and Wangkhei High School are in the same grade with 70% correct answers. Like in the previous test item 2, the schools securing only 40% correct answers in the serial number 6n in the table above is the weakest.

Test item 3. Essay Writing

Instruction: The students are asked to write essays of the following topic.

Question 1: Write an essay of “ Mobile”.

The performance of the schools in the test item number 3 of Writing skill in the table 4 is as follows:

Sl. no.	Name of the schools	Number of the students	No of “Excellent” performance X1	No of “Good” performance X2	No of “Poor” performance X3	Performance in percentage (%)		
						X1	X2	X3
1	Nirmalabas High School	40	0	28	12	0	70%	30%
2	St. George High	40	0	26	14	0	65%	35%

	School, Imphal West							
3	IPS, Imphal West	40	0	26	14	0	65%	35%
4	Ever Green School, Thoubal	40	0	26	14	0	65%	35%
5	Paradise High School, Thoubal	40	0	24	26	0	60%	40%
6	Ngasi Rastrapili High School, Imphal West	10	0	2	8	0	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16	0	6	10	0	38%	62%
8	Meitei Mayak High School, Imphal East	10	0	3	7	0	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14	0	4	10	0	29%	71%
10	Wangkhei High School, Imphal East.	40	0	26	14	0	65%	35%

Table 4

The result of this test as shown in the table 4 indicates that the performance of all the schools is almost same as in the previous test item 2. The Government school (Wangkhei High School) in the serial 10 achieves better than the remaining Government schools in the serial numbers 6 to 9. Nirmalabas High School ranked the best achieving school attaining 70% correct answers while St. George High School, IPS, Evergreen High school and Wangkhei High School attain the same 55% correct answers. Like in the previous test item 3, the weakest of all the schools is the one (Ngasi Rastrapili High School) in the serial.

Test item 4 : Narrative Writing

Instruction: The students are asked to write an essay of the following topic.

Given question 1 : The students are asked to write an essay of “Unemployment problem in Manipur”.

The performance of the schools in the test item number 4 of Writing skill in the table 5 is as follows:

Sl. no.	Name of the schools	Number of the students	No of “Excellent” performance X1	No of “Good” performance X2	No of “Poor” performance X3	Performance in percentage (%)		
						X1	X2	X3
1	Nirmalabas High School	40	0	31	9	0	78%	22%
2	St. George High School, Imphal West	40	0	30	10	0	75%	25%
3	IPS, Imphal West	40	0	30	10	0	75%	25%
4	Ever Green School, Thoubal	40	0	30	10	0	75%	25%
5	Paradise High School, Thoubal	40	0	28	12	0	70%	30%
6	Ngasi Rastrapili	10	0	2	8	0	20%	80%

	High School, Imphal West							
7	Kwakeithel Girl's High School, Imphal West	16	0	8	8	0	50%	50%
8	Meitei Mayak High School, Imphal East	10	0	4	6	0	40%	60%
9	Lilashing Khongnang khong High School, Imphal West	14	0	8	6	0	57%	43%
10	Wangkhei High School, Imphal East.	40	0	30	10	0	75%	25%

Table 5

The Test item 4 “**Narative writing**” in the table 5 indicates that the performance of all the schools is better than in the previous test item 3. The Government school (Wangkhei Girls High School) in the serial 10 achieves better than the remaining Government schools in the serial numbers 6 to 9. Nirmalabas High School ranked the best achieving school attaining 78% correct answers while St. George High School, IPS, Evergreen High school and Wangkhei High School attain the same grade “Good”. Like in the previous test item 3, the weakest of all the schools is the one in the serial number 6 in the table above, securing only 20% correct answers.

Test item 5: Letter Writing.

Instruction: The students are asked to write letter to their friends describing how they spent their summer vacation.

Question 1: Write a letter to your friend describing how you spent during your summer vacation.

The performance of the schools in the test item number 5 of Writing skill in the table 6 is as follows:

Sl. no.	Name of the schools	Number of the students	No of “Excellent” performance X1	No of “Good” performance X2	No of “Poor” performance X3	Performance in percentage (%)		
						X1	X2	X3
1	Nirmalabas High School	40	0	30	10	0	75%	25%
2	St. George High School, Imphal West	40	0	30	10	0	75%	25%
3	IPS, Imphal West	40	0	28	12	0	70%	30%
4	Ever Green School, Thoubal	40	0	26	14	0	65%	35%
5	Paradise High School, Thoubal	40	0	26	14	0	65%	35%
6	Ngasi Rastrapili High School, Imphal West	10	0	4	6	0	40%	60%
7	Kwakeithel Girl’s High School, Imphal West	16	0	8	8	0	50%	50%
8	Meitei Mayak High School, Imphal East	10	0	4	6	0	40%	60%
9	Lilashing Khongnangkhong High School, Imphal West	14	0	7	7	0	50%	50%

10	Wangkhei High School, Imphal East.	40	0	30	10	0	75%	25%
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Table 6

The first question of Test item 5 as shown in the table 6 above shows that 65% to 75% of Private school students responded correctly while 25% to 35 % of Private school students were incorrect. In this test the performance of the private schools is better than the previous test item 4 attaining ‘ Very good’ and ‘Good’ grade. Nirmalabas High School, St. George High School and Wangkhei High School with 75% correct answers are in the same grade. Like in the previous test item 4, the weakest of all the schools are the one in the serial numbers 6 and 8 in the table above, securing only 40% correct answers.

Test item 6: Descriptive Writing.

Given question 1: The students are asked to write an essay of “An accident you met”.

The performance of the schools in the test item number 6 of Writing skill in the table 7 is as follows:

Sl. no.	Name of the schools	Number of the students	No of “Excellent” performance X1	No of “Good” performance X2	No of “Poor” performance X3	Performance in percentage (%) X1 X2 X3
1	1.Nirmalabas High School	40	0	31	9	0% 78% 22%
2	St. George High School, Imphal West	40	0	30	10	0% 75% 25%
3	IPS, Imphal West	40	0	30	10	0% 75% 25%
4	Ever Green School, Thoubal	40	0	30	10	0% 75% 25%
5	Paradise High School,	40	0	28	12	0% 70% 30%

	Thoubal					
6	Ngasi Rastrapili High School, Imphal West	10	0	3	7	0% 70% 3
7	Kwakeithel Girl's High School, Imphal West	16	0	8	8	0% 50% 5
8	Meitei Mayak High School, Imphal East	10	0	4	6	0% 40% 60%
9	Lilashing Khongnangkong High School, Imphal West	14	0	8	6	0% 57% 43%
10	Wangkhei High School, Imphal East.	40	0	31	9	0% 78% 22%

Table 7

In the first question of Test item 6 “**Descriptive writing**” as shown in the table 79, 65% to 75% of Private school students responded correctly while 25% to 35 % of Private school students were incorrect. In this test the performance of the schools is better than the previous test item 5 attaining ‘Very good’ and ‘Good’ grade. Nirmalabas High School, St. George High School and Wangkhei High School are at the same level with 75% correct answers. The weakest of all the schools is the one (The Ngasi Rastrapili High School) in the serial number 6 in the table above, securing only 40% correct answers.

Summary on Findings of the Writing Skill

The results displayed in the Tables 2 to 7 show that Nirmalabas High School in the serial number 1 secured the highest grade in all the tests among ten schools. The school in the serial number 6 (The Ngasi Rastrapili High School) is the weakest in all the tests among ten schools. In this test of Writing skill also, the students of private schools had higher level of proficiency than that of Government schools except the model school (Wangkhei High School, Imphal East). This model school was established with the aim to bring the children back to the Government schools. It was found that this model school had higher enrolment and proficiency than the rest of Government schools. This school is coming up with good result in the latest report. It may be because the Government gives more facility and attention to the model school. This model school may be at par with other Private schools. Of the 5 private schools, 2 are convent schools and the rest of them are self established schools. The principals of these schools take care in the teaching/learning of English and encourage the students to learn English because English medium of instruction attract and gets more enrolment to their schools, though they are not fully implementing guidelines of NCF-2005 and MLL (Minimum Level of Learning)

Analysis of Questionnaires Administered to Teachers

The questionnaires containing 100 questions were administered to teachers of ten schools in order to find out whether they were following and implementing the guidelines of NCF 2005 and MLL based teaching in the respective schools. Among these 100 questions, we focused only 30 important teaching points in view of NCF 2005 and MLL based teaching in the ten schools. The data collected were used to notice which items were followed by the teachers in the class-room transaction. Based on these 30 teaching point, schools were grouped into three categories: A, B and C; the schools following 10 teaching points mentioned in the Table 9 as A (Fully implementing NCF-2005 and MLL based teaching) , the schools following 10 teaching points mentioned in the Table 10 as B (Partially implementing NCF-2005 and MLL based teaching and the schools following 10 teaching points mentioned in the Table 11 as C (Non -implementing NCF-2005 and MLL based teaching .

Table 8

10 questions in relation to core teaching of NCF-2005 and MLL in the class-room transaction.

1. Interactive activities
2. Higher level of questioning.
3. Constructivist approach to teaching
4. Teaching Writing skill with techniques.
5. Students' different activities to learn writing skill
6. Objective of teaching
7. Minimum level of learning.
8. Skill based teaching like Writing skill.
9. Problem solving method.
10. CCE (Continuous and Comprehensive Evaluation).

Table 9.

10 questions in relation to partial teaching of NCF-2005 and MLL in the class-room transaction

1. Activity based teaching.
2. Answer Question.
3. Higher level of Questioning.
4. Teaching Writing skill through Innovative writing
5. Remedial teaching
6. School based test and assessment.
7. Objective of teaching
8. Question design
9. Blue print
10. CCE (Continuous And Comprehensive Evaluation)

Table 10

10 questions in relation to traditional methods implemented in the class-room transaction

1. Introduction
2. Teaching aids
3. Lower level of questioning
4. School based evaluation
5. Reading aloud and asking questions.
6. Explanation
7. Content based teaching
8. Lecturer method
9. Grammar teaching
10. Vocabulary teaching

Based on the 10 question each in relation to teaching points in Table 8, 9 and 10, ten schools were categorized into three group **A (Fully implementing NCF-2005 and MLL based teaching)**, **B (Partially implementing NCF-2005 and MLL based teaching)** and **C (Not implementing NCF-2005 and MLL based teaching)** as shown in **Table 11**.

6 schools were in group **B (Partially implementing NCF-2005 and MLL based teaching)** and 4 schools were in the **group C (Not implementing NCF-2005 and MLL based teaching)**. Not a single school was in the group A (Fully implementing NCF-2005 and MLL based teaching). The Private schools in the serial numbers 1-5 were found partially implementing NCF-2005 and the MLL based teaching in the schools. Whereas Government schools in the serial numbers 6 to 9 were in the group C (Non implementing NCF-2005 and MLL based teaching). Only one Government school in the serial number 10 was partially implementing NCF-2005 and MLL based teaching in the school and it had better performance than the rest of Government schools in the serial numbers 6-9.

3 Categories of Schools Based on the 30 Teaching Points in NCF-2005 and Implementation of MLL in Teaching

Group A = Fully Implementing NCF-2005 and MLL Based Teaching schools

Group B = Partially Implementing NCF-2005 and MLL Based Teaching schools

Group C = Not Implementing NCF and MLL Based Teaching schools

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Table 11

Sl. no	Name of the schools	Group A	Group B	Group C
1	Nirmalabas High School, Imphal West		Partially Implementing NCF-2005 and MLL Based Teaching school	
2	St. George High School Imphal East		Partially Implementing NCF and MLL Based Teaching school	
3	IPS Imphal West		Partially Implementing NCF-2005 and MLL Based Teaching school	
4	Ever Green Flower High School, Thoubal		Partially Implementing NCF-2005 and MLL Based Teaching school	
5	Paradise High School, Thoubal		Partially Implementing NCF-2005 and MLL Based Teaching school	
6	Ngasi Rastralipi High School, Imphal West			Non Implementing NCF-2005 and MLL Based Teaching school
7	Kwakeithel Girls' High School, Imphal West			Non Implementing NCF-2005 and MLL Based Teaching school
8	Meitei Mayak High School, Imphal East			Non Implementing NCF-2005 and MLL Based Teaching school
9	Lilashing Khongnangkhong High School, Imphal East			Non Implementing NCF-2005 and MLL Based

				Teaching school
10	Wangkhei Girl High School, Imphal East.		Partially Implementing NCF-2005 and MLL Based Teaching school	

Discussion

According to the results displayed in the **Tables 2 to 7**, performances of students varied from individual to individual and from school to school in different test items. None of the schools could get 'Excellent' 'Very Good' and 'Good'. The performance of all the schools is extremely low and could be rated in the 'Weak' grade. Even the reputed school in the serial number 1 had low performance. The results of Listening skill tests displayed in the **Tables 2 to 7** show that (Nirmalabas High School) in the serial number 1 is the best performing school while the school (Ngasi Rasralipi High School) in the serial number 6 is the weakest school securing 20% in all the tests among ten schools. In these tests of Listening skill, it is surprisingly found that none of schools secured 'Excellent', 'Very good' and 'Good' grade. It was also learnt from the principals and teachers of English that these ten schools never conducted tests for assessing the Listening skill of the students. This may be one of the reasons for low achievement of the students in the Listening skill. One of the reasons for low achievement for Listening skill may be that these schools used the old traditional methods of teaching and evaluation system. It can be concluded that traditional methods, improper assessment, weak administration and medium of instruction have impact on low achievement of the English language learners in the Listening skill. The school (Wangkhei High school) in the serial number 10 secured 50% and this model school is at par with the private schools in terms of language proficiency. It is recently established model school wherein the Government pays more attention and takes care of the schools. The schools in the serial number 6 and 8 secured the lowest number of correct response i.e. 20% among ten schools. None of schools secured "Excellent" "Very good" and "Good" grade.

Conclusion

Knowing all these facts, some remedial measures may be taken up to improve the proficiency of students in the Writing. To enhance the Writing proficiency of the students in the English language, the following remedies will be helpful and suggested.

To avoid errors in writings, students should be encouraged to write stories and poems regularly. The error items should be spotted by the teachers and then the reasons for the errors should be indicated to the students. Further, writing practice should also be insisted. To enable the students to write Precis

writing, Letter writing, Paragraph writing, Essay writing, Narrative writing and Descriptive writing properly, the students should be motivated and taught. To prevent L1 interference on L2 sentence, various sentence types of both L1 and L2 should be differentiated and distinguished and that should be demarked to the students so that the students could correct themselves in their future careers. The awareness about sentence types of both languages will automatically eliminate the errors in syntax. Thus, effort has to be taken to create syntactical awareness among the students. To avoid the overgeneralization of verb forms and other grammatical items the regularity and irregularity of the language rules should be taught and reinforced regularly.

To prevent the agreement problems, the relationship between words should be taught and if the problems are due to L1 structure, the relationship and variation between words of L1 and L2 in sentences should be indicated to the students.

To avoid spelling errors, an appropriate pronunciation drill should be given to the students. By the prevention of L1 sounds in their L2 pronunciation, the spelling errors can be minimized in the learners' writings. The following remedies will be helpful for the enhancement of reading comprehension of the Elementary students. Practice of differentiating the lexical and grammatical items, recognition of unfamiliar words and understanding of their literal and contextual meanings with the help of the teacher or dictionary will enhance the reading comprehensibility.

To avoid errors in writings, students may be practiced to write stories, and the errors in the written items may be spotted then the reasons for the occurrence of errors should be indicated to the students. Further, editing training should also be given to the students.

To prevent L1 interference on L2 sentences, various sentence types of both L1 and L2 should be differentiated and distinguished and that should be marked to the students. The awareness about sentence types of both languages will automatically eliminate the errors in syntax. Thus, effort has to be taken to create syntactical awareness among the students. To avoid the overgeneralization of verb forms and other grammatical items the regularity and irregularity of the language rules may be taught and reinforced.

To prevent the agreement problems, the relationship between words should be taught, and if the problems are due to L1 structure, the relationship and variation between the L1 and L2 sentences may be indicated to the students. To avoid orthographical errors, appropriate pronunciation drills should be

given to the students. By the preventing the L1 sounds in their L2 pronunciation, the spelling errors can be minimized in the learners' writings.

Abbreviations

L1: First language.
L2: Second language.
LS: Writing skill
LT: Language teaching
ELT: English language teaching.
LSRW: Listening, Speaking, Reading, and Writing.
CBTL: Competency Based Teaching Learning.
MLL: Minimal level of learning.
NCERT: National council of Education and Research and Training.
MHRD: Ministry of Human Resource Development.
ELT: English language teaching.
NCF: National Curriculum Framework.
MHRD: Ministry of Human Resource Development.
CCE: Continuous and Comprehensive Evaluation.
SSA: Sarva Shiksha Abhiyan
SCERT: State Council of Educational Research and Training

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APPENDIX

Questionnaire

SECTION –1

Bio-data of teacher

1. Name of the teacher:.....
2. Age.....
3. Sex:
4. Education Qualification:.....
5. Any Additional Qualification:
6. Date and Place of Birth:.....
7. Monthly Income:.....
8. Caste/Community/Tribe/ :
9. Religion:
10. Mother Tongue:
11. Name of School where working presently:.....
12. For how long you have been teaching English:
13. In what medium you have received your education:
14. (a) Primary _____ (b) Middle _____
(c) Secondary _____ (d) Collage _____
(e) University _____ (f) Any other _____
15. Do you teach English only or other subject well?
English only.....(b) other subject as
well.....

SECTION –2

16. Which portion of the English text do you teach ?

(a) Prose----- (b) Poetry ----- (c) Grammar----- (d) Spoken English -----.....

17. Do you like teaching the portion assigned to you ?

(a) Yes (b) No

..... (c) No option

18. Are the classrooms in which you teach sufficient and proper in terms of space?

.....

Do you have sufficient space and furniture in your classroom?

.....

Is it possible for you to freely move around the class?

19. Do you actually move around the class among the students or do you teach by standing in front of them throughout the period?.....

.....

.....

.....

20. Do you organize classroom activities like:

a) Pair work..... b) Group work c) Role play d) Any other

..... Please describe in brief:

.....

.....

.....

.....

.....

If you do so, do you have necessary space, time and other requirements in the classroom? Please give some examples from your experience:

.....

.....

.....

.....

21. How do you teach the lesson in the classroom? How do you begin the class?

.....

.....

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.....
.....
22. How do you teach the main body of the lesson? How do you conclude the class?

.....
.....
.....
23. Do your students raise question in the classroom? If yes, please specify their manner and frequency?

.....
.....
.....
24. Do you encourage your students to raise question in the classroom?

If yes, how?

.....
If no, why?

.....
.....
.....
25. If so, how many types of question do you encourage them. Please name them and elaborate them.

.....
.....
.....
26. Does it create problems of discipline in your classroom?

SECTION-3

27. Are the classrooms in which you teach sufficient and proper in terms of space?

.....

Is it possible for you to freely move around the class?

.....

28. Do you organize classroom activities like:

a) Pair work..... b) Group work c) Role play d) Any other

..... Please describe in brief:

.....

.....

.....

.....

.....

29. If you do so you have necessary space, time and other requirements in the classroom? Please give some examples from your experience:

.....

.....

.....

.....

30. What teaching aids are available for your classroom use?

a) Black board (b) Roller board(c) Cassette player

.....(d) Television (e) VCP/VCR (f) Computer

.....(g) Any other

31. Are there teaching aids conveniently supplied to you as and when you require them?

.....

.....

.....

32. Do you need any specific items like picture cards, overhead projectors etc.? Please specify:.....

.....

.....

.....

33. Do you have a library in your school? : What kind of books, journals and other kinds of reading materials are there in the library?

.....
.....
.....

SECTION-4

34. How important do you think is English in Manipur?

(a) Extremely Important(c) Very Important
(c) Quite Important.....(d) Not so Important(e) Not so Important at all
.....

35. In what particular areas is the use of English most important? Please list at least five items from your practical experience?

1)
.....
.....
2).....
.....
3).....
.....
4).....
.....

36. Do you think that the students are aware of the reasons for learning English?

(1) Yes (2) No(3) I don't know

37. Why do you think that your students are interested in learning English? Please tick the right choice:

Because it is a compulsory subject

Because it is an important language

Because it is a necessary for getting jobs

Because it is a status symbols

38. What are your students' specific needs for learning English? Please specify.

.....
.....

.....

.....

.....

.....

.....

.....

39. What do you think are the objectives of teaching English in Manipur? If yes, what are they? Please list?

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....

40. Does the present syllabus specify the goal of teaching English in Manipur? Please list the most important ones below?

- 1).....
- 2).....
- 3).....

If no, can you make out the hidden goals and objectives?

- 1.....2.....
-3.....
- 4.....5.....6
-

41. Do you focus more on:

- (a).Content based teaching.
- (b). Grammar based teaching.
- (c). Skill based teaching.
- (d). Functional grammar

42. Have you ever participated in course design either at your school level or at the State board level? Please describe your experience?

.....

.....

.....

.....

43. Do you think that all the teachers must participate in the process of setting question design?

.....
.....
.....
.....

44. How do you think that teachers can contribute course design?

.....
.....
.....
.....

45. Have you read “minimal levels of learning “the publications by NCERT, New Delhi?

a)

YES b) NO

.....

46. If yes, what are the minimal level of English from class (I) to (VIII), Please write a few minimal level of learning in school?

.....
.....
.....
.....

47. Do you know the competency base teaching learning based on this minimal level of learning?

(a)YES (B) NO

.....

48. Have you ever attended any short term or long term orientation programmes of English language teaching methodology organized by SCERT or any other agencies?

(a) YES (B) NO

.....

49. How do you teach listening, speaking, reading and writing skill in your school?

.....
.....
.....
.....
.....
.....

50. Do you take up any approaches and methods to develop these skills among the children and the students in the class?

(a) Yes (b) No

.....

51. If yes, what are those approaches, methods and techniques you employ in the classroom?

.....
.....
.....
.....
.....

52. How do you evaluate the students' listening, speaking, reading, and writing skills?

.....
.....
.....
.....
.....

53. Do you have any pattern of evaluation from Standard I to Standard VIII? If so, what are the patterns from Standard I to Standard V and from Standard VI to VIII?

(A) Yes.....

(B) No.....

.....
.....

If yes, what are the patterns of evaluation for each class right from the beginning of Standard I to Standard VIII?

.....
.....

.....
.....
.....
54. How do you evaluate for the whole syllabus of English?

.....
.....
.....
.....
.....
55. How many marks do you set questions for the whole syllabus? (i) 100 (ii) 200.

If it is 100 marks, what are the components in the questions and tick these in the given components.

(i). Grammar (ii) listening skill (iii) Speaking skill (iv) Reading skill (v) Writing skill (vi) Functional grammar

How do you distribute marks?

56. If you are not satisfied with the achievement of the students in a period of 45 minutes, what do you do?

.....
.....
.....
.....
57. How many minutes do you spare for evaluation in a class period?

.....
.....
.....
.....
Suppose there are 90 students in a class. Are you able to evaluate all the 90 students within the time kept for evaluation? (A) YES (B) NO

.....
58. If yes, what techniques or strategies do you adopt? Please elaborate the techniques or strategies.

.....
.....
59. Do you motivate them sometime?

(A) YES (B) NO

If yes, how do you motivate them ?

.....
.....
.....
.....

SECTION 5

60. So, you have a system of Continuous and Comprehensive Evaluation? If yes, please, specify.

.....
.....
.....

61. Does your school conduct different term-wise examinations? Please specify the frequency?

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.....
.....

62. Who sets the question paper for these term examination?

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63. Do you think that question papers are systematically and scientifically prepared? If yes, how?

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.....
.....
If no, how?
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.....

64. Have you ever participated in setting papers for the Manipur Board? If yes, please describe your experience?
.....
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.....
.....
.....

65. If no, what is the reason?
.....
.....
.....

SECTION—6

66. Are you aware of different teaching methods?

A) Yes B) No
.....

67. Can you list the methods you know something about?

a).....
.....
.....

If no, why?
.....
.....

.....
.....
68. Do you think your classroom practice conforms to particular methods?

A) Yes

B).....

Which one?

.....
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.....
.....
69. How would you describe your classroom teaching methods?

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.....
.....
.....
70. What you think should be the ideal approach for teaching English in Manipur?

.....
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.....
.....
71. Has this approach been adopted by you and your colleagues? If yes, how do you go about?

.....
.....
.....
.....
If no, why?

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.....
.....
72: Have you read NCF-2005?. Yes or No. If yes, elaborate in two or three sentences about the ways of teaching mentioned in NCF -2005.

73: Do you know Constructivist Approach to Teaching ? Yes or No.

If yes, please elaborate the ways of teaching the approach in your school.

.....

.....

.....

.....

74: Do you know any new skill catering method or approaches Yes or No.

If yes, please elaborate them in two or three sentences.

.....

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.....

75. Do you teach students to develop reading skill in the class.? If yes, please mention any approach or method and elaborate any one of them about how you teach it in the class?

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76. Do you organize any activity for children to learn reading skill in the class? Yes or No. If yes, please elaborate how you organize them in the class.

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77. Do you teach based on MLL (Minimum Level of Learning)? Yes or No. If yes, elaborate them.

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.....

78. Do you assess students on the basis of question design or Blue print? Yes or No. If yes, how many marks were allotted to reading skill in your question-setting with 100 marks?

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.....
79. Do you assess children based on the objective of teaching? Yes or No. If yes, please elaborate how you do you assess?

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.....
.....
80. Do you take up any group activity based teaching to develop reading skill? Yes or No, If yes, elaborate how you take up.

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.....
.....
81. Do you know how to develop question design? Yes or No. If yes, how much you emphasize on reading skill in question design.

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.....
.....
.....
82. Do you ask children questions in the class? Yes or No. If yes, mention the types of questions giving examples.....

.....
83. Do you know how many levels of questions are there in questioning? Yes or No. If yes, please mention the levels.....

.....
84. Do you teach students reading skill through only tests ? Yes or NO. If not, how do you teach them?

.....
.....
85. Do you assess reading skill in the class? Yes or No. If yes, mention how you assess the students.
.....
.....

86. Do you implement CCE in your school? Yes or No. If yes, please, mention a few steps how you implement CCE.
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.....
.....

87. Do you take up any new or innovative practice to develop reading skill ? Yes or No. If yes, elaborate them?
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.....
.....

88. Do you elaborate your teaching again and again? Yes or No. If not, how do you teach?
.....
.....

89. Do you repeat your teaching? Yes or No. If not, what approaches do you employ?
.....
.....

90. Do you teach children by reading the text book and asking questions ? Yes or No. If no, how you teach them?
.....
.....

91. How do you teach reading skill in the class? Please, elaborate your teaching.
.....
.....

92. Do you teach the content of English text book. Yes or No.
.....
.....

93. Do you go beyond the content of the text? Yes or No. If yes, please mention how you go beyond the content of the text.

.....
.....

94. Do you assess the students from only textbook? Yes or No. if no, please write how do you assess them.

.....
.....

95. Do you usually assess them based on the lesson in the text?

.....
.....

.....
.....

96. Do you ask students to review articles and journals written by eminent writers?

Yes.....No.....Sometimes.....

If yes, mention the name/s of article/s and journal/s.

97. What is your view about the articles?

.....
.....
.....
.....

98. Do you teach students by explaining again and again? Yes or NO. How many times?

.....
.....

99. Do you discuss matters relating to classroom teaching with your students? If yes, Please give some examples?

.....
.....
.....
.....
.....

100. Do you discuss your problems with teachers/colleagues?

Yes.....No.....sometime.....

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A Study on Writing Skill of High School English Language Learners in Manipur

- a) Your colleagues.....
- b) Your Principal c) Member/s of school
administrationd) Concerned person in Manipur Board
.....
- =====

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What English Language Teachers Should Know about ESP

Ho Thi Lai, M.TESOL

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Abstract

This paper provides English language teachers with an essential knowledge of English for specific purposes (ESP) including its origins, development, definitions, characteristics and ESP teachers' professional development. The paper also presents a brief overview of the teaching and learning of ESP at the tertiary level in Vietnam.

Key Words: English for specific purposes, ESP teacher professional development, Vietnam

Introduction

English for specific purposes is now considered as “a very active, even ‘feisty’ movement” that has developed its own materials and teaching approaches and “has had considerable influence over the more general activities of TESOL and applied linguistics” (Dudley-Evans, 2001, p. 131). However, ESP in Vietnam is still in its infancy, and there has been a negligible quantity of published studies in this area. To provide English language teachers with a better understanding of ESP, this article: (1) introduces key concepts of ESP including its origins, development, definitions and characteristics, (2) discusses ESP teacher professional development, and (3) presents an overview of tertiary ESP education in Vietnam.

Key Concepts of ESP

Inception and Development of ESP

English for specific purposes incepted in the 1960s (Hutchinson & Waters, 1987). It is a separate branch of English language teaching (ELT) that aims to meet its learners' particular and immediate needs in the utilization of English for their specific field of study or professional life (Chien & Hsu, 2010), such as English for telecoms and information technology, English for food science, English for tourism, and English for aviation.

Hutchinson and Waters (1987) enumerate three main reasons for the emergence and growth of ESP that are the demands of Brave New World, the revolution in linguistics, and the focus on the learner.

According to Gatehouse (2001), the demands of Brave New World were related to the end of World War II and the 1970s Oil Crisis. The end of World War II resulted in the rapid and enormous global expansion in science, technology and economy. This expansion generated a demand for an international language and the economic power of the USA has granted this role to English language. The series of energy crises between 1967 and 1979, with the most significant Oil Crisis started in 1973, created a massive flow of Western funds and knowledge into oil-rich nations, and English, therefore, became a big business (Hutchinson & Waters, 1987).

The second origin of ESP is the revolution in linguistics that began when some pioneering linguists shifted the focus of language education from the description of language features to the ways in which language is used for the purpose of communication (Hutchinson & Waters, 1987). These linguists argue that the use of language and particular skills varies from context to context; thus, tailoring the language and language courses to satisfy different learner needs in different conditions is necessary. As a result of increasing demands for different types of language teaching in particular domains, a lot of English language courses for science and technology students were developed in the 1960s and 1970s (Hutchinson & Waters, 1987).

The third reason for the inception of ESP is the development of educational psychology that focuses on the learners as well as their needs, interests, attitudes and motivations to learning. As claimed by Hutchinson and Waters (1987), learners have different interests and needs that exert a significant impact on their attitudes and motivations to learn and thus on the success of their learning; for this reason, “the development of courses in which ‘relevance’ to the learner’s needs and interests was paramount” (p. 8).

Today, approximately 85% of information in science and technology in worldwide informational storage and retrieval networks is in English (Chien & Hsu, 2010), which has caused an increasing demand for ESP all around the world. Although ESP has developed at

different speeds in different countries, it has gained not only a significant place among academic circles but also “the shape of a new industry in the 21st century” (Rajabi, Kiany, & Maftoon, 2012, p. 262). The development of ESP is demonstrated by the existence of ESP courses at tertiary level in not only native-English speaking countries but also countries where English is taught and used as a foreign or second language. In addition, more and more educational institutions offer Master’s programs in ESP or Teaching ESP, for example City University in Hong Kong, the Arab Academy for Science, Technology and Maritime Transport in Egypt, and some universities in the UK such as Oxford Brookes University, Aston University, Cardiff Metropolitan University and the University of Birmingham.

Definitions and Characteristics of ESP

ESP was born to address specialized learner needs for English language learning and use. “What is essential is that students experience the satisfaction of productive language use, and through their learning experience, gain new proficiency relevant to their future occupational needs” (Yogman & Kaylani, 1996, p. 323). According to Hutchinson and Waters (1987, p. 19), ESP is “an approach to language teaching in which all decisions as to content and method are based on the learner’s reason for learning”. Describing ESP in more detail, Dudley-Evans (2001, p. 132) distinguishes between the absolute characteristics and variable characteristics of ESP.

The absolute characteristics of ESP are:

- ESP is designed to meet the specific needs of the learner.
- ESP makes use of the underlying methodology and activities of the discipline it serves.
- ESP is centered on the language (grammar, lexis, register), skills, discourse and genres appropriate to these activities.

The variable characteristics of ESP are:

- ESP may be related to or designed for specific disciplines.
- ESP may use, in specific teaching situations, a different methodology from that of general English.

- ESP is likely to be designed for adult learners, either at a tertiary-level institution or in a professional work situation. It could, however, be used for learners at secondary school level.
- ESP is generally designed for intermediate or advanced students. Most ESP courses assume basic knowledge of the language system, but it can be used with beginners.

Today, ESP generally means the teaching and learning of English for multiple specific purposes including English for academic purposes (EAP), English for occupational purposes (EOP), English for vocational purposes (EVP), English for legal purposes (ELP) and English for socio-cultural purposes (ESCP) (Belcher, 2009). In an ESP classroom, the instructor performs many essential roles such as a teacher, a course designer and materials provider, a collaborator, a researcher, and an evaluator (Dudley-Evans & John, 1998).

It is little wonder that the success of ESP courses and the growth of educational institutions have a direct and positive relationship to the improvement of ESP teachers in their professional roles. For this reason, the concept of ESP teacher professional development is worthy of discussion.

ESP Teacher Professional Development

In general, teacher professional development means the career progression that the teacher obtains as a result of his or her systematic and meaningful learning, experience, practice and reflection on how to enhance the quality of the teaching and learning process. In particular, teacher professional development refers to any activities that teachers engage in to enrich their knowledge, to improve their skills, approaches and dispositions, and to develop an innovative insight into their pedagogy (Ghanbari & Rasekh, 2012).

In the field of ESP, a great number of instructors are experts in general English teaching and linguistics rather than the content which their students are studying; therefore, they may find themselves in a dilemma of what to teach and face themselves with little or no prior content knowledge (Basturkmen, 2010). This problem influences both native and non-native English teachers of ESP because both groups face the challenge of meeting the needs of their new environment when they move from general to subject-specific language instruction (Tatzl, 2013). It is no doubt that a good general English teaching foundation is

insufficient for ESP teacher professional development. To be able to perform well in the classroom, the ESP practitioner needs to widen his or her specialized knowledge of the related field of work or study as well as the knowledge of needs analysis, syllabus design, material writing or adaptation, and evaluation (Venkatraman & Prema, 2013), and the understanding of typical genres featured in the disciplines (Hüttner, Smit, & Mehlmauer-Larcher, 2009).

The main argument for ESP teacher professional development is that propositions in ESP theory are not easily generalized to apply to particular teaching contexts (Dudley-Evans & John, 1998; Hutchinson & Waters, 1987; Robinson, 1991). In reality, ESP practitioners themselves must develop curricular in accordance with their own analysis of the teaching situations and the learners' needs. In these circumstances, conventional theory-into-practice assumptions seem insufficient without the context-specific principles of ESP curriculum development (Ghanbari & Rasekh, 2012). ESP teacher professional development, hence, requires the teacher to not only improve their practice but also learn to theorize on that practice through a process of professional reflection, problem-solving and decision-making (Maclean, 1997; Jackson, 1998).

Tertiary ESP Education in Vietnam

Nguyen (2017) stated that the quality of English language education and training at all levels in Vietnam left much to be desired and more than half of Vietnamese university graduates were not able to find jobs in their area of specialization due to their poor proficiency in both general English and ESP.

As ESP is a compulsory tertiary-level subject in the curriculum of most Vietnamese universities, general English teachers at non-English-major universities are required to teach at least one ESP course per semester while their backgrounds are unrelated to the specialized subject matter (Duyen, 2014).

In Vietnam, ESP practitioners spend most of their in-class instructional time teaching their students terminology, grammar and translation. This means that ESP courses in Vietnamese universities have a narrow focus on developing the learners' reading and writing skills.

Vietnamese ESP instructors must learn to teach ESP by themselves because none of them has been officially trained to be an ESP teacher. Vietnamese ESP practitioners are classified into the following three groups: (1) general English teachers by nature, (2) content teachers who have a good command of English, and (3) non-teacher-trained people who have worked in the same specific field of study, know many technical terms in English, and can explain the terms' meanings regarding to their experience and job situations.

While general English teachers usually have high levels of competence in English, they are most likely to be constrained by their lack of subject-matter knowledge. As for the second group of content teachers, although they are subject-matter specialists, they are often not good at English enough to undertake the role as an English teacher. Vietnamese ESP instructors, who have not been trained as teachers, usually have less pedagogical knowledge and less hands-on experience of teaching than general English teachers and content teachers do. Very often, non-teacher-trained ESP practitioners do not follow any lesson plan in their classrooms and their only concern is to teach terminology.

A recent study in which I am a member of the research group shows that the teaching and learning of ESP in higher education in Vietnam have been hindered by (1) large-sized classes, (2) insufficient in-class instructional time allocation, (3) inadequacy of appropriate teaching materials, (4) out-of-date and exam-driven curricula and syllabuses, (5) Vietnamese students' low level of English proficiency, and (6) Vietnamese ESP practitioners' lack of commitment to their ESP teaching.

Conclusion

The need for a growing understanding of language, the process of teaching and how learning takes place has been emphasized in English language education (Richards & Lockhart, 1996). ESP is developing quickly in the present globalization era where the English language is enjoying its unrivaled and undisputed position as a Lingua Franca. This requires ESP practitioners' a good understanding of their own teaching and learning contexts and an updated knowledge of achievements in their own field.

Teachers play a crucial role in the success of education; therefore, more attention should be paid to ESP teacher professional development. There must be official ESP teacher training programs in Vietnam and any other country where ESP is taught by practitioners without prior formal training. These programs should be provided not only at the beginning of ESP instructors' career but also during their teaching life to ensure effective ESP teaching practice.

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**CHALLENGES FACED BY STUDENTS IN LEARNING
ENGLISH IN GRADES 11 AND 12 IN
BANGLADESHI MADRASAHs**

By

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A Dissertation

Submitted in Partial Fulfilment of the Requirements for the

Degree of

MA Teaching English to Speakers of Other Languages (TESOL)

Supervised by Professor Mary Scott

Department of Humanities, Arts, Languages and Education

London Metropolitan University

September 2010

DECLARATION

I declare that this dissertation is my own work and all the sources have been quoted and acknowledged by means of complete references.

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Abstract

English language learning in Bangladesh has suffered a great deal in all the schools which are each designated by one of the three mediums of teaching: Bangla medium, English medium and Arabic medium. Only recently have there been some notable changes in the system of teaching and learning English in the country. The National Curriculum and Textbook Board (NCTB) has developed new communicative syllabuses for classes 6-12 for Bangla (state schools) and Arabic (Madrasahs) medium school but learners are still facing difficulties in learning English especially in Madrasahs.

The English language is considered a global lingua franca these days in the modern world. So, learning the language well is important. My MA dissertation intends to investigate the possible reasons behind the students' failure to learn.

The purpose of this study is to explore the problems faced by the students in Learning English in Madrasahs, and to evaluate the communicative competence in English language of the students. (Communicative competence is the ability to use the language system appropriately in any circumstances, with regard to *functions* and the *varieties* of language, as well as shared *sociocultural* suppositions)

In this study I want to reveal the challenges faced by the students of Alim (grades 11 and 12) in learning English. Finally, in the study I will suggest some possible solutions to the problems.

This research involves some particular domains which are related to applied linguistics and English Language Teaching (ELT): materials, syllabuses and curriculums, teaching methods and approaches, level of language proficiency (i.e. the level of competence at which one can be able to utilize a language for

both fundamental communicative tasks and academic purposes) of the instructors, teachers' preferred learning (i.e. the cognitive process of acquiring a language. Krashen (1981) uses this term for formal learning in the classroom), techniques, testing and evaluation, awareness of the importance of English and so on.

For this research, I collected information from 256 Alim students who are about 16-17 years old and 20 teachers of English of the same students from 11 urban and rural Madrasahs. Questionnaires for teachers and students were used to collect data for the study. The research demonstrates that the main obstacles in learning English are the textbook materials, (It is usually the core material for a course. A course book or textbook usually focuses on grammar, vocabulary, pronunciation, functions and the skills of reading, writing, listening and speaking) the teaching method, the teachers' lack of subject knowledge, the omission of two important skills (speaking and listening), the lack of appropriate equipment, large class sizes and so on.

Literature relating to the research is reviewed to draw parallels and support the study.

Based on the results of this research a number of recommendations are provided for National Curriculum and Textbook Board (NCTB), Bangladesh Madrasah Education Board (BMEB) and for the teachers of English Language for the development of learning English in the Madrasahs in grades 11 and 12. Finally, suggestions for future research are given.

List of Acronyms and Abbreviations

BISE :	Board of Intermediate and Secondary Education
BMEB :	Bangladesh Madrasah Education Board
BTEB :	Bangladesh Technical Education Board
CA :	Communicative Approach
CC :	Communicative Competence
CLT :	Communicative Language Teaching
DSHE :	The Directorate of Secondary and Higher Secondary Education
EFL :	English as a Foreign Language
EFT :	English For Today
EL :	English Language
ELTIP :	English Language Teaching Improvement Project
ELT :	English Language Teaching
ELLT :	English Language Learning and Teaching
ENL :	English as a Native Language
ESL :	English as a Second Language
ESOL :	English for Speakers of other Languages
FL :	Foreign Language
GTM :	Grammar Translation Method
HSC :	Higher Secondary Certificate
L1 :	First Language
L2 :	Second Language
LSRW :	Listening, Speaking, Reading and Writing
MEB :	Madrasah Education Board
MOE :	Ministry of Education
NCTB :	National Curriculum and Textbook Board

NTRCA:	Non-Government Teacher Registration and Certification Authority
ODA :	Government Oversees Development Administration
S :	Student
SL :	Second Language
SLA :	Second Language Acquisition
SSC :	Secondary School Certificate
T :	Teacher
TEFL :	Teaching English as a Foreign Language
TESL :	Teaching English as a Second Language
TTC :	Teachers' Training College
UGC :	University Grants Commission

Chapter 1

Introduction

In this chapter I would like to introduce the present system of education in Bangladesh as background to my study of ‘**Challenges Faced by Students in Learning English in Grades 11 and 12 in Bangladeshi Madrasahs**’. I will outline the purpose of the study and its importance.

1.1 Preliminaries

Language can be described as any form which can be written, spoken or take some other form (e.g. visual) in communication between people. Language is most significant because-

- the limits of language are the limits of knowledge.
- a particular language provides one of the identities of a linguistic community, and of an individual.

But learning a language is not an easy task, language is a complex phenomenon which usually takes years to learn. Appropriate ways are necessary to learn and teach a language. Learning a second language (a language other than the mother tongue that a person or community uses for public communication, higher education, trade and administration) or foreign language (a foreign language is a language not spoken by the people of a certain place: for example English is a foreign language in Bangladesh) is even more difficult as the students do not usually get a language-rich environment in which to learn the target language.

Sapir (1921) says “Language is a primarily human and non-human inborn method of communicating ideas, emotion and desires by means of a system of voluntarily produced symbols”.

1.2 Sequential History of English in Bangladesh

McArthur (1996) places Bangladesh in the ESL territories. However, he describes English in some places in Bangladesh as neither a second language nor a foreign language. To give a picture of the ELT context of Bangladesh, the following sections present a historical outline of ELT in Bangladesh.

1.2.1 Pre-colonial period

The South Asian subcontinent became familiar with English in the 18th century. When Englishmen developed their own company, the East India Company among others, English became more popular among the elite people of the South Asian continent for communication with the Englishmen. English was not Creole or Pidgin as at the time as it was only used by the elite people. (Krishnaswamy and Sriraman 1995)

1.2.2 Colonial Period

The necessity of English in the South Asian continent was first mentioned in the colonial period in Lord Macaulay's Minute of 1835 (See Krishnaswamy and Sriraman 1995). Christian followers came to India in 1759 and Rev. Swartz became anxious to establish schools for teaching English. Thus the socio-historical context for the supremacy of English was slowly taking place by the end of 18th century.

The importance and value of teaching through the medium of English was highly emphasized by Macaulay in his Minute of 1835. Through the process he wanted to establish the culture of Englishmen. Gupta (1970) expresses this aim as follows: "They attempted to prove that English language, culture,

literature and people were superior to anything, and this was the primary purpose for introducing English as the medium of instruction and as a subject of study”.

The English language, being the language of the colonial power, was the medium for the colonial administration, education and business throughout the time of British rule. English was the only medium of communication between the ruling English and the educated people of the Indian subcontinent. After that the position of the English language developed rapidly with the establishment of universities in Kolkata, Mumbai, Chennai and Dhaka.

1.2.3 Post-colonial period

In the post-colonial period English remained as important as before because the then East Pakistan (now Bangladesh) and West Pakistan used English language for communication between the two parts. English was widely used in government, legislative, courts, higher education and so on. English was the second language of Pakistan and was taught as a functional language in secondary schools and Madrasahs. (Curriculum Committee 1962). English was one of the compulsory subjects in the secondary and post-secondary levels of education. Also, the language was highly used in court and public administration.

1.2.4 Present situation

In spite of having a very long history in Bangladesh learners of English still face a lot of problems. There are many reasons for the problems. History has left major problems for Bangladeshi learners of English. Although British Colonial rule ended in the then India the English language continued to rule the

linguistic domain. Pakistani rulers tried to establish Urdu rather than Bangla in 1952. At that time East Pakistanis (now Bangladeshi) opposed them. As a consequence, the language movement of 21st February 1952 took place. In 1956 Bangla was announced as one of the state languages of Pakistan. Bangladeshi people are proud of the Bangla movement because in 2000 UNESCO declared the day as International Mother Language Day. After that movement the official activities were in English in order to avoid language clashes between the two parts (East Pakistan and West Pakistan) of the country. In 1971 West Pakistanis along with their Urdu language were removed from Bangladesh after nine months of bloody war. However, English remained strong in the language behaviour of Bangladeshi people. ‘Bangla Introduction Act’ (*Bangla Procholon Aaen*) was established by the then President Hossain Muhammad Ershad in 1987. From then Bangla has started to be used in all official activities. As a result Bangla has been used much more widely than before. However, although there is no declaration in the constitution of Bangladesh about English, yet the use of English is found in some government activities where it is necessary; for example, in most cases Bangladesh Bank uses English for correspondence.

Now I come to the education system of Bangladesh. There are four levels in the education system

1. Primary (from grade 1-5)
2. Secondary (from grade 6-10)
3. Higher Secondary (from grade 11-12) and
4. Tertiary

The Madrasah (religious institution) board also follows the same education system.

The government took a decision to set up English as an obligatory subject from class 1 in 1990. It was executed in 1992 with the new syllabus and new books. English education has been reintroduced in the B.A., B.S.S., B.Com, and B. Sc. courses as an obligatory subject of 100 marks since 1993. Yet, another alteration was put in place by the Commission for the Foundation of Education policy in 1997 which proposed that English should be taught from class III. English is a compulsory subject for Madrasah students as well from classes 3-

14. In 1992 the Bangladesh government approved an act to reintroduce English at the tertiary level.

In 2001 a new policy was established and the government introduced new books with a communicative approach (the approach helps the learners to develop communicative competence in a particular language (i.e. the ability to use the language effectively) namely *English for today*, for classes 11 and 12 of general education system and the Madrasah education system.

Now in every level English is a compulsory subject. There are more than 23 public and 54 private universities in Bangladesh. In all the private universities the medium of teaching is English. Although ‘the private universities have no reference to the language of instruction to be used, what is interesting is that all these are English medium institutions... in fact private universities are a natural extension of the English medium schools’ (Banu and Sussex, 2001). There are some English medium schools in urban areas which follow Edexcel Examination Board or Cambridge International Examinations or the National Curriculum for English in England and Wales. At those English medium schools students usually can learn the target language. The school authority prescribe

several helping books with interesting pictures and stories which students read with much interest and pick up the language spontaneously and form a reasonable footing of English and develop the necessary skills for maintaining communication. But in Bengali Medium Schools the students are given only one book, *English for Today*, which mentions in the preface that the book contains everything necessary for developing all the four skills. If the book really contains everything, the English Medium Schools would surely not have introduced more books to develop the necessary skills of the students and the Bangla medium students would not face any difficulty to learn English language. The people of Bangladesh are curious enough to learn English to get higher education, good jobs and so on.

English is used as an international link so it is purely functional in the country. However, there is no possibility at this point in time of English being a *lingua franca* (any language that is widely used as a means of communication among speakers of other languages) in Bangladesh now as it is not used for interpersonal and inter-institutional communication in most cases. However, during British period and Pakistan period, English enjoyed the status of official language. It served as a lingua franca between people of two different nations

(Source: <http://www.southasiablog.com/2010/02/condition-of-english-language-in.html>). After getting independence from Pakistan in 1971 the use of English decreased. However, as the nation has been using English for centuries for different reasons, gradually it is taking a place in the socio-cultural system; for example, code-mixing and code-switching are very popular among people from every walk of life in Bangladesh to express themselves clearly. As people are using English in everyday life in different forms, there is a significant use of English along with Bangla as code-mixing and code-switching (Banu and Sussex, 2001) However, because of Bangla the use of English is limited in the socio-cultural domain and many people criticize code-mixing. They consider it a hotchpotch language.

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CHALLENGES FACED BY STUDENTS IN LEARNING ENGLISH IN GRADES 11 AND 12 IN BANGLADESHI MADRASAHs

<214-305>

Now politicians have started thinking differently, President Professor Zillur Rahman Siddiqui (2003) said that the nation lacks a definite national policy on language, based on consensus of the people and that is the main reason for the apparent decline in the overall standard of both in English and Bangla.

1.3 Statement of the Problem

From time to time the government of Bangladesh had taken steps to develop the English Language skill of the students. In spite of various efforts by the government English education in Bangladeshi Madrasahs is still suffering.

“This number (the number of passes in the given test) is even lower (i.e. 33%) for English. Interestingly, the performance is far from satisfactory even if we consider performance in the general knowledge test: only 39% of the questions were correctly answered on average” (Asadullah, M. N, Chaudhury,

N, Josh S.R, 2009 source:
http://siteresources.worldbank.org/EXTDEV/DIALOGUE/Resources/Bangladesh_MadrassaReportFinal.pdf).

The reasons behind the failure of the learners should be identified. Also, it is important to evaluate their performance level. Most of the teachers in Madrasahs are not familiar with the communicative approach; as a result, they are following the old Grammar Translation Method to teach English. Many students who participated in the study I undertook complained that their teachers are just translating the text into Bangla in the whole class rather than emphasizing the target language.

The main aim of the textbook, as mentioned in the preface of the Teachers' Guide, *English for Today*, for classes 11 and 12, is to develop the language skills. And the book is written in a communicative way, for example, different lessons suggest peer work and group work, further, the syllabus is designed as

Communicative Language Teaching (the term is related to the requirements of students to communicate outside the classroom; teaching techniques reflect this in the choice of language content and materials (materials can be any object that is used to assist in teaching language, for example, a textbook, a workbook, a cassette, a CD/ DVD-Rom etc), communicative language teaching stresses role play, pair and group work and so on).

Communicative language teaching represents a difference from current practice in the Madrasahs. It is also found in the present study that the teachers do not teach English through the medium of English. Furthermore, most of the learners do not have the necessary fluency and grammatical knowledge. It is also seen the classes are teacher centred. The teacher is the only speaker and the learners remain idle and simply listen to the teacher. The textbook is also found problematic as the students show a lack of interest in the lesson and the method of teaching. After studying English for long 12 years in the process many students fail to pass the Alim board examination. Most of the students said if they cannot pass the Alim board examination the reason will be only English subject. Currently 30% of the total students in Bangladesh have been studying under the Madrasah Education Board (Source: Madrasah Education Board, <http://www.bmeb.gov.bd>). Madrasah education system is the second biggest education provider in the country. Though it is providing education to a large number of people there is no formal research found till now. As a result, the problems remain unsolved.

1.4 Significance of the Study

The study is important in the sense that it intends to investigate the continuing problems in learning English at Alim level in Bangladeshi Madrasahs. The necessity for the research is stated by Johnson (1982), He says “Industrialization and technological innovation are a major aspect of national development in many countries in Southeast Asia today, and educators are increasingly facing

with the problem of how English teaching programmes can most effectively meet the challenge created by these changes”

In Bangladesh higher secondary education plays an important role because after that level the students get admitted into medical colleges, universities or into other institutions, for example, engineering college etc. So an investigation to find out the problems in learning English in Bangladeshi Madrasahs is crucial. Furthermore, it is hoped that the present research can play a significant role in developing English language education in grades 11 and 12 in Madrasahs.

1.5 Objectives of the Study

English has been an important subject to study all over the world as it is considered as global lingua franca. The objectives of the study are:

- to identify the challenges faced by the students in the process of learning English,
- to know which method is followed to teach English.
- to know what kind of textbook materials the students study for learning English.
- to find out whether the students practise the four basic skills of English language in the class.
- to find out whether the English textbook materials are appropriate for the learners,
- to investigate the teachers’ motivation, teaching method, teaching competence, and finally
- to suggest recommendations for the authorities concerned with the improvement of the teaching and learning English at grades 11-12.

1.6 Outline of the dissertation

The main aims of the research under the heading ‘**Challenges faced by students in learning English in grades 11 and 12 in Bangladeshi Madrasahs**’

focus on different issues which are related to Applied Linguistics. This research paper comprises six chapters along with a bibliography and some appendixes.

A brief discussion of present education system of Bangladesh is concisely provided in the second chapter. A brief discussion about the different streams of education, the sequential history of Madrasah education, Bangladesh Madrasah Education Board, ELT policy of Bangladesh, the qualification of the teachers, the materials used in learning English, assessment and testing etc. is given in the chapter.

In the third chapter of the dissertation there is a literature review

The fourth chapter brings out the research design and methodology of the present study which describes the criteria of sampling, the list of selected Madrasahs for the research, research instruments, and data collection procedures and data analysis methods.

Presentation of findings and interpretation of data are in the fifth chapter. Work in the field by others is drawn on to support the findings of the investigation.

And the sixth chapter comprises the conclusion, limitation of the study, and recommendations for the authorities concerned.

Finally , future research is suggested.

Chapter 2

In this chapter I am going to describe the present education system in Bangladesh, the Bangladesh Madrasah Education Board, the history of Madrasah education in Bangladesh, the textbook materials used in Madrasahs, the qualifications of English language teachers, the system of assessment and testing, the environment of the classroom and so on.

2.1 Structure of the Education System in Bangladesh

Education in Bangladesh has four major levels: primary, secondary, higher secondary and higher education. The education system is categorized into two streams: primary education (Class I-V) and the post-primary education covering all other levels from secondary to higher education. The post-primary level of education is again sorted into four types in terms of the curriculum: general education, Madrasah education, technical-vocational education, and professional education. Higher education is carried out by the universities, and the University Grants Commission (UGC) is responsible for overseeing the activities of the universities concerned. In the general education stream, higher secondary education is followed by college/university level education through the Bachelor Degree (Pass/Honours) courses. The Master's Degree is a one year course for Bachelor (Honours) degree holders and two years course for Bachelor (Pass) degree holders. Higher education in the Madrasah education system begins after passing Alim (grades 11-12) level education. Alim is followed by the 3 year Fazil course, and Fazil comes after the 2 year Kamil course. Engineering, agriculture, business, medical, and Information and Communication Technology (ICT) are the major technological education in Bangladesh.

2.2 Different Streams in Education

Primary level education is provided under two major institutional arrangements: general, and Madrasahs, while secondary education has three major streams: general, Madrasahs, technical and vocational education. Likewise, higher education has three streams: general, Madrasahs and technology education. Technology education includes agriculture, engineering, medical, textile, leather technology, and ICT. Madrasahs affair parallel to the general stream of education (primary, secondary and higher education) along with additional stress on religious studies.

According to the Ministry of Education, the structure of education of Bangladesh at the different levels of attainment is as follows:

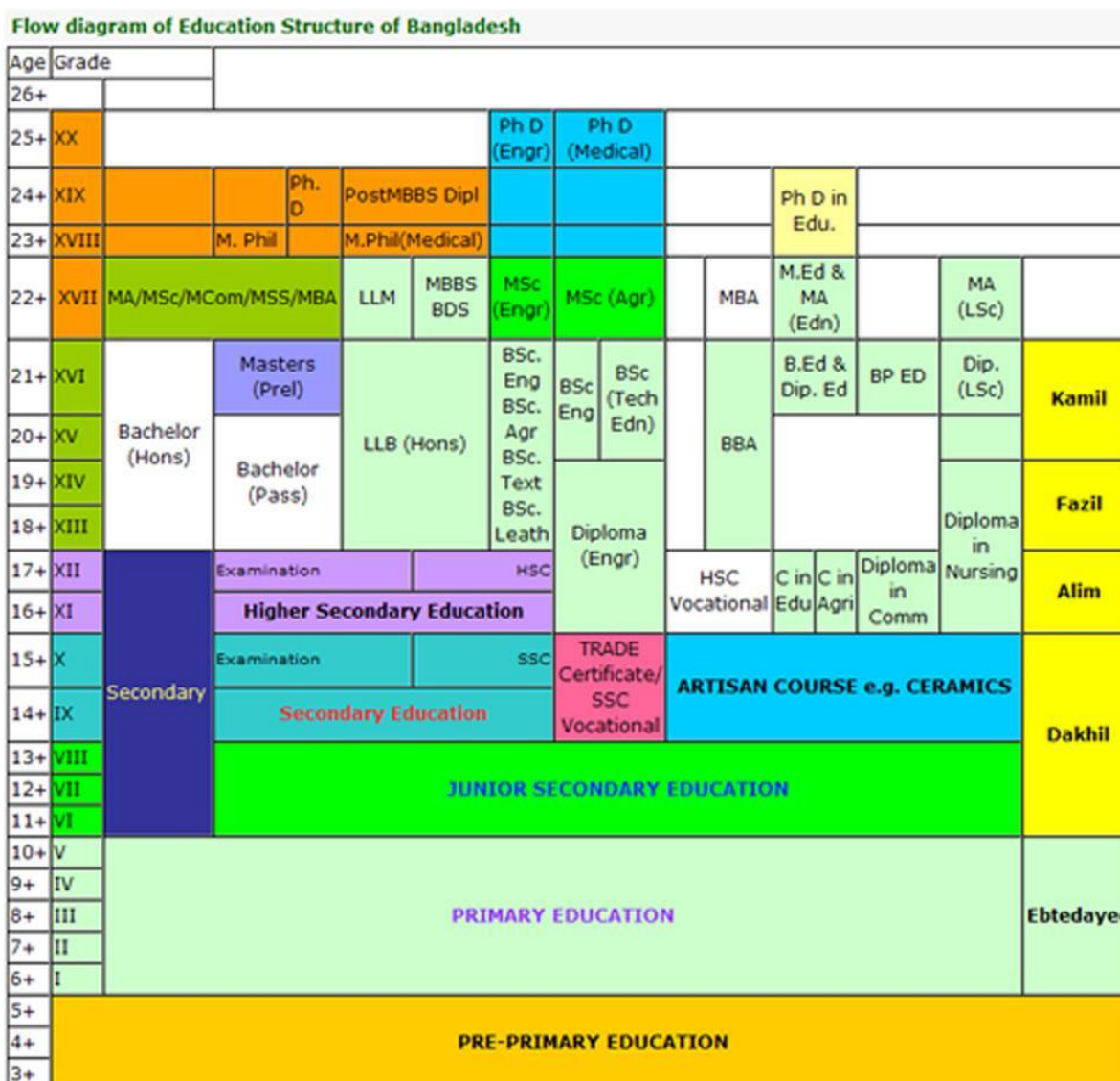


Table – 1: Education of Structure Bangladesh

(Source: Ministry of Education)

2.2.1 General Education

General education is considered the biggest steam of education in Bangladesh and consists of four stages: primary education, secondary education, higher secondary education, and higher education.

2.2.1.1 Primary Education

The primary level education comprises 5 years of formal schooling (class I - V). This stage normally begins in 6+ years of age. Primary education is generally carried by primary schools. However, other types of institutions like kindergartens and junior sections attached to English medium schools also impart primary education in Bangladesh.

2.2.1.2 Secondary Education

The secondary education comprises 7 years of formal schooling. The first 3 year (class VI-VIII) is termed as junior secondary; the next 2 year (class IX -X) is secondary. At this level, there are three streams of courses: Humanities, Science, and Business Education, which start at class IX, where the students are to choose their courses of studies. The Board of Intermediate and Secondary Educations (BISE) conducts the S.S.C. examinations. There are seven such boards at different places in Bangladesh: Dhaka, Rajshahi, Jessore, Comilla, Chittagong, Sylhet, and Barisal. These Boards are responsible for holding S.S.C examinations and issuing certificates for successful candidates.

2.2.1.3 Higher Secondary Education

The higher secondary education comprises two years of formal schooling (class XI -XII). At this level, there are also three streams of secondary education: Humanities, Science, and Business Education. The Board of Intermediate and Secondary Educations (BISE) deal with the S.S.C. and the H.S.C. examinations. There are also seven such boards which offer certificates to the successful examinees.

2.2.1.4 Higher Education

This stage of education consists of 3-6 years of formal schooling. H.S.C. certificate holders are qualified for admission to 3-year degree pass courses and 4-year bachelor degree honours courses at the degree level colleges or universities. Master degree course comprises one year for bachelor's (honours) degree holders and 2 years for bachelor's (pass) degree holders. Some Public universities provide M.Phil. and Ph.D. degrees in different fields.

Bangladesh Open University (BOU) directs non-campus distance education programmes. Bangabandhu Sheikh Mujib Medical University is the only medical university which offers courses on medical education.

2.2.2 Madrasah Education

The Madrasah education system was first developed in 1780 with the establishment of Calcutta Madrasah. In the Madrasah education system, learners have to practice Islamic education along with the general education complementary to each other. Madrasah education system consists of four levels: Ebtedaie (Grades 1-5, primary level), Dakhil (Grades 6-10, secondary level), Alim (Grades 11-12, higher Secondary level), Higher/Tertiary level (Fazil, Kamil).

2.2.2.1 Ebtedaie (Primary level) Education

The Primary level is known as Ebtedaie education. This is equivalent to primary level of general education; it includes grades 1-5. The primary level of Madrasahs education comprises 5 years of schooling (class I - V). Usually, children of 6+ years of age start in class 1 and finishes in class V. Ebtedaie education is provided in independent Ebtedaie.

2.2.2.2 Dakhil (Secondary level) Education

The secondary level of Madrasah education comprises of 5 years of formal schooling. It is named as Dakhil and is equivalent to secondary in general education system. Students study the same books in grades 9-10 and after the completion of year 10 they sit for a board exam under the Bangladesh Madrasah Education Board. There are four streams (general, muzabbid, science, hifzul Quran) of education. Bangladesh Madrasah Education Board is responsible for holding Dakhil examination, and issuing certificates for the successful candidates

2.2.2.3 Alim (Higher Secondary level) Education

Alim is equivalent to higher secondary (HSC) education in the general education system. It is a 2 years course, and has four branches: general, muzabbid, science and business studies. The students can choose any course of the streams. The Bangladesh Madrasah Education Board (BMEB) holds Alim public examination and issues certificates for the successful candidates.

2.2.2.4 Tertiary Level / Higher Education

Fazil (equivalent to Degree Pass Course in general education)

This level comprises 3 years of formal schooling. They follow the syllabus of BA (pass course) of National University along with their religious subjects. English is a compulsory subject for the Fazil level students.

Kamil (equivalent to MA in General education)

Kamil syllabus is completely based on religious education; it is a two years course which is considered as the highest level of education in Madrasah education system.

Bangladesh Madrasah Education Board is responsible of conducting the board exams and providing certificates to the successful candidates.

2.2.3 Technical and Vocational Education

Formal vocational education and training starts after Class VIII. The VET system consists of three levels of skills development below that of a higher education degree, namely basic skills, certificate and diploma levels. The first level, basic skills, is a two year course centring on manual skills, which is offered both inside and outside of schools. Prospective students must have finished grade VIII. At the certificate level, the two-year Secondary School Certificate, SSC (Voc), covers a similar set of skills and also needs grade VIII completion. Learners may go beyond the SSC (Voc) to the Higher Secondary Certificate, HSC (Voc), demanding an additional two years of secondary schooling after grade

10. Business Management courses are also provided as a two-year Higher Secondary Certificate, HSC (BM), but as a distinct stream. At the post-secondary level, there are four-year diploma-level courses, which are provided through polytechnic institutions (such as the Textile Institutes). The basic skills and certificate level courses can be classified as vocational education, while the diploma level courses can be classified as vocational (post-secondary) training.

2.3 History of Madrasah Education

The word *Madrasah* is descended from an Arabic word *darsun* meaning lesson. In its general usage, the term indicates an institution specializing in the teaching of the Arabic language and Islamic studies. The primary/ Ebtedaie stage of Madrasah was known as Maqtab or Nurani Madrasah or Furqania Madrasah. The first Muslim ruler of Bengal, Ikhtiaruddin Mohammed - Bin

Bakhtiar - Khalji, established a mosque and Madrasah in his capital 'GAUR' in 1197, according to some historians, 1201 AD. Sultan Giasuddin I established a Madrasah in 1212 AD. Later, his descendant Sultan Giasuddin II founded another Madrasah. Hussain Shah and his son Nusrat Shah established a number of Madrasahs in Gaur. In 1664 AD, with the initiative of Subedar Shayesta Khan, a Madrasah and a mosque were constructed the bank of the river Buriganga in Dhaka. Nawab Zafar Murshed Ali Khan founded Murshidabad Madrasah. Munshi Syed Sadruddin al-Musawwl established the Burdwan Madrasah at village Buhar in 1178 hijri.

2.3.1 Colonial Period

Madrasah education took a new turn during the British rule. Most of the *lakheraj* lands were given to Madrasahs, and to teachers. Accordingly, many Madrasahs were shut down in the early nineteenth century. Governor General Warren Hastings established an official Madrasah called Calcutta Madrasah in 1780. Being deprived of official support, Madrasah education declined in the nineteenth century. In 1280 hijri Dewband Darul Ulum Madrasah of India was built. There are many braches of Dewband Darul Ulum Madrasah in urban and rural areas of Bangladesh. In 1780 Alia Madrasah was established with the initiative of British government and formed Madrasah Education Board of Bengal. Madrasah education then started formally. A new type of Madrasah was established by the colonial government in the 1890s. It was called New Scheme Madrasah. In its syllabi were included all Islamic subjects and vernaculars. English language was made compulsory.

2.3.2 Pakistan Period

Shere-E-Bangla A. K Fazlul Hoque who was the prime minister of the time announced to spread out and modernise the Madrasah education in this part. After the independence of Pakistan in 1947 some committees /commissions were coordinated for the development of Madrasah education. Among the committees West Bengal Educational System Reconstruction Committee in 1949 and the Arabic University Commission in 1963-64 are remarkable.

2.3.3 Post - Liberation Period (Bangladesh Period)

After the independence in 1971 some changes were brought out, Bengali, Mathematics, English, Social science, General Science were made mandatory. In 1978 Madrasah Education Board was organized under Ordinance for the Modernization of Madrasah Education.

The Madrasah Education Board began its action independently in 1979. In 1978 humanity and science faculty are included in Alim level and in 1980; Fazil degree was given the standard of Education of H.S.C level. In the sequential step of Education in 1985 Dakhil level was given the standard of education of S.S.C. and in 1987 Alim level was given the standard of education of H.S.C for monumental regeneration of total education system. Later, humanity, science, business and technical education has been introduced in Madrasah Education. Now, Fazil is equivalent to BA pass, at present English is mandatorily taught up to Fazil level of Madrasah education system. Kamil is equivalent to MA. Fazil and Kamil board exams held under Islamic University Kustia.

2.4 Place of English in the Madrasah Curriculum

English is taught as a foreign language in Bangladesh.

It is a mandatory subject of 100 marks in Dakhil and Alim and Fazil classes. In 2000 the government introduced communicative English textbook for every class. The communicative language teaching is introduced to both the general and Madrasah education in the same year.

The following books are prescribed for different classes of the Madrasah education curriculum:

- *Beginner's English Book One For Class-3*
- *Beginner's English Book Two For Class-4*
- *Beginner's English Book Three For class-5*
- *Dakhil English for Today, For Class-6*
- *Dakhil English for Today, For Class-7*
- *Dakhil English for Today, For Class-8*
- *Dakhil English for Today, For Classes 9 - 10*
- *English for Today, For Classes 11-12*

The National Curriculum Committee designed posters, charts, maps, advertisement, etc. for better learning. The committee also proposes that video and audio cassettes should be developed along with the textbook

2.4.1 Curriculum of English in Alim Class (as mentioned in the Preface to *English for Today*)

It is claimed that *English for Today*, for Classes 11-12 is written in accord with a communicative view of learning. It is mentioned in the preface to the book *English For Today* that this new English textbook has been written by a team of writers trained in the UK under ETIP over a period of one and a half years for classes 11 & 12 It was part of the English Language Teaching Improvement Project (ELTIP) together with and funded by the Government of Bangladesh and DFID of the UK Government.. The whole process of writing, trialling, and

evaluation the manuscript was carried out by national and expatriate consultants of ELTIP in cooperation with NCTB.

The book for Alim is based on the principle that has guided the writing of the *English for Today* books from class 6 to onwards – the principle of learning a language by actually practising it. This practice which is carried out through the four language skills of speaking, listening, reading and writing, usually in an interactive mode, also underlies the communicative approach to language learning.

As the focus is on the communicative functions of language, the principal intention of the textbook is to render ample opportunities for students to use English for a variety of functions in interesting situations. The book is divided into units. Each unit, based on a theme, has several lessons that comprise reading texts and a range of tasks and activities designed to enable student to the different skills, sometimes individually and sometimes in pairs or groups. Some literary texts have also been included. However, the emphasis in such cases is not just on content but on the exploitation of the texts to trigger a variety of language activities.

The stress on the communicative approach, however, does not ignore the role of grammar. Instead of dealing with grammar as a set of rules to be learned in isolation, the book has incorporated grammar items into the lesson activities allowing grammar to play a more meaningful role in the learning of English. Thus students acquire their language skills by practising language activities and not simply by knowing the rules of the language.

The book includes a wide range of topics from both national and global contexts. A unit on population education has been added to the book to raise awareness about the adverse effects of over-population on the socio-economic conditions of the country. It is expected that the new textbook will be an

effective resource for the learning of English at this level. It is hoped that the topics are appropriate and interesting to the learners thematically, culturally and linguistically. Adequate grammar elements are also integrated with language skills so that learners can transfer the elements to the real life situations. The objectives of the textbook are to-

- set up enough practice in four basic language skills : listening, speaking, reading and writing,
- make the grammar really operational and communicative,
- conform the existing topics to make them more enjoyable and acceptable,
- make more chances for interaction,
- introduce “work book” component for improving writing skills at an appropriate pace, and
- propose a clear teaching methodology within the framework of actual lessons,

2.4.2 Syllabus of English in Alim Class

Alim level and HSC level the same book *English for Today*, published by the NCTB as the textbook for Alim class. It is seen that only the prescribed textbook is used for teaching. The book *English for Today* is consist of 24 units, all the 24 units are taught in HSC level but only 12 out of 24 units are taught at Alim level of Madrasah education which carry 100 marks. The 12 units contain 79 lessons. The contents of syllabus for Alim class are:

- Unit- One : Families Home and Abroad
- Unit- Two : Learning English
- Unit-Four : Pastimes
- Unit-Six : Our Environment

- Unit- Eight : Towards Social Awareness
- Unit- Nine : Getting Educated
- Unit- Thirteen : We and our Rights
- Unit- Fourteen : Human Resources
- Unit- Seventeen : Modes of Communication
- Unit- Twenty : Jobs and Professions
- Unit- Twenty Three : Challenges of the New Century
- Unit- Twenty Four : People, People Everywhere

2.4.3 Marks Distribution in the Alim Examination

The items and the marks allocated for each item are shown at the right hand margin.

a) Seen Comprehension:	25
i) Objective questions:	15
ii) More free questions:	10
b) Unseen comprehension:	25
i) Objective questions:	15
ii) More free questions:	10
c) Vocabulary:	10
iii) Cloze test with clues:	5
iv) Cloze test without clues:	5
c) Grammar:	10
i) Cloze test with clues:	5
ii) Cloze test without clues:	5
d) Writing:	10
i) Guided:	10
ii) More free:	10

e) Population Education (Unit 24): 10

Total marks: 100

2.5 Evaluation of the textbook *English for Today*

Textbooks give the objectives of language learning; textbooks work as a lesson plan as well as working agenda for teachers and learners. Sheldon (1988) proposes that "textbooks represent the visible heart of any ELT program". Allwright (1990) says that materials should help students to learn; they should be resource books for ideas and activities for instruction/learning, and that they should give teachers principles for what they do. Sheldon (1988) describes three principal causes for using textbook. (a) Developing classroom materials is an exceedingly hard, arduous process for teachers. (b) Teachers may have shortage of time in which to develop new materials. (c) And sometimes external pressures limit many teachers and as a result they cannot develop class room materials.

Hutchinson and Water (1996) suggest that contents of English textbooks should be useful, meaningful and interesting for students. Difficulty of materials should be a bit higher in their level of difficulty than the students' present level of English proficiency. English textbooks should have clear instructional procedures and methods, that is, the teacher and students should be able to understand what is expected in each lesson and for each activity. The EFL textbook *English for Today* needs to be evaluated.

Litz (2005) proposes that the value, content, layout and design, activities and the tasks' scope for practicing language skills should be considered in evaluating a textbook. For evaluation, the following questions are important:

- Do the textbooks represent what the authors claim?

- Are the textbooks appropriate for the level of students and the context?
- Do the activities help the students to develop the four language skills?
- Are the teachers aware about the teaching styles showed by the teachers' guide?
- Are there enough guidelines?

Apart from the above mentioned questions some other aspects can be analysed, for example-

- Performance of the learners in the classroom.
- Teachers' approaches in relation to the use of the textbooks,

2.5.1 Checklists and evaluation of *English for Today*

The following checklists have been selected for the evaluation of *English for Today*. For this present study, the checklists for evaluation of the textbook are developed on the basis of suggestions of Cunningsworth (1995), Dickins Germaine (1992), and Litz (2005).

Checklist 1: Is the layout of the book clear, attractive?

Checklist 2: Is the layout of the exercises clear?

Checklist 3: Are there opportunities for practicing language skills?

Checklist 4: Is there sufficient vocabulary explanation and practice?

Checklist 5: Are appropriate visual materials available?

Checklist 6: Are the topics and tasks interesting?

Checklist 7: Are the instructions clear?

Checklist 8: Is the traditional Grammar Translation Method (A traditional technique of foreign-language teaching based on explicit instruction in the grammatical analysis of the target language and translation of sentences from the native language into the target language and vice versa.) avoided to teach English?

Checklist 9: Is the lesson relevant to everyday activities?

Checklist 10: Are the activities student centered?

2.5.2 Description of the checklists

Checklist 1: Is the layout of the book clear, attractive?

English for Today looks good and satisfactory with its clear layout, and orthographic beauty. However, the binding of the book is of poor quality.

Checklist 2: Is the layout of the exercises clear?

The lessons of *English for Today* are of the presentation-practice-production type. Moreover, the book creates scope for sufficient exercise.

Objectives

Clear objectives for each lesson are mentioned at the beginning.

Example: Objective – By the end of the lesson you will have

- read two letters
- discussed the contents of the letters
- practiced using WH-questions

(*English for Today*, Lesson 1: Unit One)

Practice

The lesson emphasizes practice. For language practice, students have to do a variety of activities. These include pair work (a process in which students work in pairs for practice or discussion), group work (group work a form of cooperative learning. It aims to cater for individual differences, develop students' knowledge, generic skills (e.g. communication skills, collaborative

skills, critical thinking skills) and attitudes) working as whole class and solo work.

Pair work:

A good number of exercises for pair work and group work of different nature are presented in the book. For example: *“Read the two following letters taken from the problem page of a weekly English magazine. The Rising Sun, to identify the problems the two writers are facing”.*

“The Rising Sun

Wednesday 5 January

The Rising Sun

Wednesday 12 January

Dear Mita Apa,

I’m a first year college student and my annual exams are close at hand. I need to study a lot. However, conditions (...) shoulders. On top of that, my aunt (my father’s sister) has just and a new baby boy. He screams all (...) a lot on me and so do my grandparents. It seems that I am at everybody’s beck and call. The house hasn’t yet shed (...) family. I even have to share my room with my younger brothers and sisters and at times, with my cousins, I wish I were in a small family. Tell me what should I do?

Nazneen

Aminpur, Sirajganj”

“Dear Mita Apa,

I read Nazneen’s letter published in your column on 5th January. I can understand Nazneen’s problems about living in a large family, but (...) the

fence. From my experience, I know how awfully boring life can be in a nuclear family. I'm also a college student like Nazneen. My only brother goes to university in the morning and comes back late in the evening. Everybody is too (...) uncles, aunts, and cousins. I hope Nazneen realises that having a small family does not necessarily make one happy.

Zinnia

Rajabazar, Dhaka”

(*English for Today*, Lesson 1: Unit 1)

Checklist 3: Are there opportunities for practicing language skills?

The preface claims that practice is accomplished through the four skills of language: speaking, listening, reading and writing. The tasks are designed in such a way so that learners can practice the four skills. For example, in most of the lessons, there is dialogue writing item. ‘In pairs write a short dialogue between them to show how they interact (communicate) with each other. Then in pairs do roles play using the dialogue’. (*English for Today*)

Checklist 4: Is there sufficient vocabulary explanation and practice?

Every lesson contains vocabulary lessons. Vocabulary is explained through defining the word or and providing synonyms. The major techniques used in the book are: cloze test with clues, cloze test without clues, matching column, etc.

Example:

Fill in the blanks with suitable words from the text.

The ability to form ----- utterances and them ----- properly as ----- communicative competence. In a ----- ways of developing -----
-

competence. The first one is ----- . Acquisition is ----- to the way as people learn ----- tongue.

(English for Today, Lesson 1: Unit Three)

Checklist 5: Are appropriate visual materials available?

There is no facility to use visual materials. The textbook itself does not encourage the teachers or students to use visual materials.

Checklist 6: Are the topics and tasks interesting?

Learning takes place pleasantly if the lesson is interesting. The textbook consists of stories and articles on social, historical, educational wonders, heritage, space, communication, challenges, profession, sports issues, etc. of which most of the topics are likely to be attractive to the grades 11 & 12 year students. The textbook can be considered as interesting. Many tasks in the lessons are enjoyable, and the cultural and historical content is known to the learners.

Checklist 7: Are the instructions clear?

The given instructions are clear and easy to understand for the students. The given model exercises provide contextual clues to the students so that they can understand what to do. However, some of the instructions lack the needed contextual information in terms of linguistic contextual complexity. An example of poor exercise is-

Now look at the picture of Mr Fraser, Managing Director of multinational company situated in Dhaka. What kind of a person do you think he is? Why? Discuss in pair

(English for Today, Lesson 4: Unit Seven)

Checklist 8: Is the traditional Grammar Translation Method (A traditional technique of foreign-language teaching based on explicit instruction in the grammatical analysis of the target language and translation of sentences from the native language into the target language and vice versa.) avoided to teach English?

The book does not encourage the use of Grammar Translation Method, rather grammar items and their functions are included within the text in each lesson in a problem-based manner, i.e. identification, right form of verb, fill in the gaps with clues, fill in the gaps without clues etc.

Example

Fill in the gaps with the correct form of the words in brackets. Add any preposition if necessary.

- a) Nazneen is (worry) her exam.
- b) Nazneen cannot give (concentrate)..... her study.
- c) To study well in a big family is beyond imagination.

(English for Today, Lesson 1: Unit One)

Checklist 9: Is the lesson relevant to everyday activities?

Many topics found in *English for Today* are collected from the local, cultural, social, educational and historical background; but again many lessons are based on topics that are likely to be new to the students, e.g. Unit 1 lesson 2, 3 etc.

Example

E. Think about your own family. In pairs ask and answer questions about your families. E.g. how many members are there in your family? What do/doesdo? Does your grandfather live with you? Etc. (*English for Today*, Lesson 1: Unit One)

Checklist 10: Are the activities student centered?

It is written in the teacher's guide that the teacher should try to remember that they are no longer 'lecturing' to a class; instead they must allow students to do as much as possible. The textbook encourages the students to practise the language. In all the activities, the learners have to comprehend and/or produce language, i.e., they have to use language, "do the exercises either individually" or "in pairs or in groups".

2.6. Qualifications of Madrasah English Teachers

In most of the Madrasahs in rural areas there are no English teachers rather the Madrasahs usually hire part time teachers from Madrasahs.

An M.A degree in English with good results is required to teach at Alim level. To ensure better education, and to strengthen the teaching learning activities, the government of Bangladesh has enacted the "Non-Government Teacher Registration and Certification Authority (NTRCA) Act 2005". The National Parliament of the People's Republic of Bangladesh approved the bill on February 2005. The act suggests, the NTRCA will hold and qualifying test for proposed teachers, and issue certificates. As per the hand-out of The Directorate of Secondary and Higher Secondary Education (DSHE) and NTRCA the qualification of secondary and higher secondary level English teachers should be as following:

LEVEL OF EDUCATION QULIFICATION FOR TEACHERS		
	Non-government Institution	Government Institution
Secondary Schools/ Madrasahs	B.A. with English	B.A, B. Ed. with elective English at graduate level or M.A. in English
Higher Secondary College/ Madrasahs	M.A. (2nd Class) in English	M.A (1st class) in English or B.A (Hons) M.A (2nd Class) in English
Bachelor Degree / Fazil course	M.A (2nd Class) in English	M.A (1st Class) in English or B.A (Hons) M.A in English with 2nd Class

Table-2 Teacher's Qualification (Source: DSHE and NTRCA)

The Madrasah governing body appoints the teachers according to this table but the teachers hardly get training to teach English.

It is also found that some teachers of other subjects also teach English in rural Madrasahs when the Madrasah has no English teacher.

2.7 Assessment and Testing System

The main purpose of testing is to evaluate teaching and learning. Bartram & Walton (1991) suggest “learning ability varies from person to person and all language learning is based on continual exposure, hypothesizing and, even with the correct hypotheses, testing and reinforcing the ideas behind them”.

2.7.1 Objectives of Assessment and Testing

A number of items are found in the Alim question paper. It is seen that the items are basically to test the students' accuracy rather than fluency. There is no item found which can test a student's speaking and listening skills. The

tests do not measure how much a student is able to communicate in his or her everyday life.

2.7.2 Kinds of Tests

The national curriculum suggests three kinds of evaluation:

- i) Continuous assessment
- ii) Internal examinations
- iii) End-course examinations – e.g. Alim examination, H.S.C. examination,

In most of the Madrasahs every test that takes place is summative test as no feedback is given after the test. No sign of *Progress Test*, *Proficiency Test* and *Aptitude Test* is found in the testing system in any rural Madrasahs.

2.7.3 Internal Examination

Two terminal examinations in each academic year are taken usually in Madrasahs as the curriculum also suggests it. The question setters usually follow the prescribed style and format of Bangladesh Madrasah Education Board.

2.7.4 Question Paper Layout for the Alim Board Examination

The following is the prescribed question paper layout given by BMEB;

Seen Comprehension: 25 marks

There will be a seen comprehension passage from the textbook followed by a choice of questions. The question type includes the following;

a) Objective Type: 15 marks

(1) Multiple Choices (2) True /False (3) Filling the Gaps with Clues (4) Information transfer (5) Making sentences from Substitution Tables (6) Matching Phrases/pictures etc.

Note: Question will be set on any five of the above types. Each type will carry 3 marks ($3 \times 5 = 15$) and each question will carry 1 mark.

b) More Free: 10 marks

(7) Open Ended (8) Filling the Gaps with the Clues (9) Summarising (10) Making Notes (11) Re-writing in a different form.

Note: Question will be set on any two of the above types. Each type will carry 5 marks ($5 \times 2 = 10$) and each question will carry 1 mark.

Unseen Comprehension: 25 marks

There will be an unseen comprehension passage followed by a choice of questions. This passage will be of different from the *seen comprehension* It will include the following;

a) Objective Type: 15 marks

(1) Multiple choices (2) True /False (3) Filling the gaps with clues (4) Information transfer (5) Making sentences from substitution tables (6) Matching phrases/ pictures, etc.

Note: Question will be set on any five of the above types. Each type will carry 3 marks ($3 \times 5 = 15$) and each question will carry 1 mark.

b) More free: 10

(7) Open ended (8) Filling the gaps with the clues (9) Summarising (10) Making notes.

(11) Re-writing in a different form.

Note: Question will be set on any two of the above types. Each type will carry 5 marks ($5 \times 2 = 10$) and each question will carry 1 mark.

Vocabulary: $5 + 5 = 10$

A gap filling task is given to test the students' ability to use different types of vocabularies.

Grammar: 5+5 =10

A gap filling task is used to judge student's grammatical knowledge; the task can be with clues or without clues.

Writing: 20 marks

a) Guided: 10

There will be a number of writing tasks; the following types of exercises should be included;

- i) Producing sentences from substitution tables
- ii) Reordering sentences

Note: There will be no alternative questions.

b) More Free: 10 marks

The following types of exercises should be included;

- i) Answering questions about themselves
- ii) Continuing a passage

Note: There will be no alternative questions.

Population Education: 10 marks

The unit 24 entitled "People, People Everywhere" is the mandatory unit. This part may include multiple choices, filling the gaps, answering questions matching phrases, writing a short paragraph.

Chapter 3

3. Literature Review

I will now describe some of the work that is related to this area of English language teaching in order to outline the context of the present study.

Hasan (2005) in his dissertation on “English Language Curriculum at the Secondary Level in Bangladesh - A Communicative Approach to Curriculum Development” found that the students are not aware of the importance of learning English language. 59% of the selected students are not interested in speaking English, because they like their mother tongue which is easier for them to understand. The difficulty of understanding is one of major reasons for avoiding the English language. He discloses that 82% of rural and urban Madrasah students at Dakhil level complain that the teachers do not use English sufficiently in the class. Moreover, most of the teachers (68%) do not arrange any practice classes for speaking and listening skills. Also, he discovered that the syllabus and the actual curriculum of education are examination oriented, which prevent the learners from acquiring language competence.

Nisha (1995) as cited in by Chidambaram (2005) investigated the problems in acquiring communicative competence in English, and the areas of incompatibility between the language syllabus, language teaching and linguistic performance of the first year degree students in English in Tamil Nadu state. Her study exposes that the parental education, situational and psychological factors play an important role in the development of the communicative competence of the learners, while the socio- economic factors play a lesser role. Furthermore, she has identified some of the communication strategies applied by the learners when they face difficulties in the process of communication.

Ghrib Maamouri (2002) found that 84.61% of the students said that they had problems in English; the 6th graders who rated themselves as more proficient than the 7th graders surprisingly complained a bit more than the 7th graders (86.58% & 81.25% respectively), and the girls slightly more than the boys (85.71% & 82.05%). The mid socio-economic groups, which seemed confident, complained more than the rest (Mid groups: 91.30%, Low: 87.75%, and High: 79.31%).

When asked to give an order of difficulty for the various skills, learners, generally speaking, classified listening and writing among the hardest tasks/skills, and speaking and reading among the easiest. This matches their ability order in the various skills, and also conforms to what they told the field worker orally. This also matches the teachers' perceptions of the learners' difficulties.

Subramanian (2002) cited by Chidambaram (2005) assessed all the four linguistic skills of the graduate students in English in Punjab. However, he emphasizes the writing skill of the graduate students and discovers in his study phonological, grammatical and orthographical errors in productive skills; and in the comprehension skills he identifies the ability of remembering words and sentences that were taught earlier. His study finds that 68% graduate learners are interested in correction of error in written production. Moreover, he thinks that introduction of the audio-visual instrument for language teaching would be good and wise at collegiate level. Also, he encourages the group discussion and language games in the class hours.

Kavaliauskiene (2003) investigated the practice and performance of the students in English and carried out research among the second year university students in Lithuania which reveals that 68% students are weak in listening; 73% students

are weak in speaking; while 72% students' reading status is satisfactory. It is also found that 65% students admit that the teachers have tendency to avoid speaking; and 57% students comment that listening practices are not done in the class.

Karthiyayani (1995) investigated the reading comprehension of the students studying at the higher secondary level in Iran. She has observed that the parental economical position and the student's previous academic record play a crucial role in the performance of the students. She notices that the reading performance of the students in English is better when the answers are explicitly stated in the passage, and the students find difficulty if the answers are scattered in the passage.

Chandran (1999) assessed some techniques of teaching English, the textbook materials used for the higher secondary students. He has identified that phonological, grammatical, and discourse (Discourse is a unit of language relatively greater than a sentence) based errors are the major problems. Based on his finding, he proposes that tests should be taken on spelling, word building, grammar, phonology, reading and writing comprehension. Furthermore, he recommends that the text should contain more lessons written by Indian writers and the poems should be minimised in the text and the examination should test the mastery of the students over the four skills of language.

Uzpaline and Kavaliauskiene (2003) disclose that grammar mistakes and poor vocabulary reduce the quality of students' written work and oral presentations. Self-correction of written work is easier for learners than self-correction of oral presentations, because the former is less threatening to learners and the latter demands note-taking because of shorter memory spans.

Malaka (1998) has researched the motivational problems in teaching – learning English as a second language at the high school level with particular reference to 9th, 10th, 11th standards in Brazil. And the research showed that the motivational problems are comparatively less in the higher classes than in the lower classes. 55% 9th grade students and 52 % 10th grade students suffer from motivational problems.

Jayanthi (2002) cited in Chidambaram (2005) discovered that interaction with text, smartness of the students, psychological conditions, shyness, evaluative capacity, commitment, world knowledge, time factor, interactional awareness, etc., play a vital role in the effective and efficient interaction of the higher secondary students in the classroom in the Punjab. According to her study the shyness of the students, psychological conditions, especially past failures, etc. leads to the avoidance of interactive performance.

Sobana (2005) researched the communicative competence in written English among higher secondary students in India. The researcher assesses the competence based achievement of the of the learners on the basis of the marks obtained by them to the given tests items like identification of sounds and letters, word meanings, application of word meaning in sentences, letter writing and composition. Her study exposes that the instruction and parental economic and educational background have a direct impact on the competence based achievement and ability to use written English.

Pande (2005) studied the teachers teaching English to the higher secondary students in the Tamil Nadu state and finds that 72% teachers teach English through the medium of Tamil, the mother tongue. She finds the clear interference of the mother tongue in practicing English in the class.

Chidambaram (2005) carried out a study on the Learning Process of English by Higher Secondary Students with Special Reference to Dharamapuri District in India and discovered that in the process of learning to speak, the students follow certain strategies in their communication to conceal their linguistic inadequacy. 62% of the students avoid talking with the researcher in English and speaking on the given topic due to the anxiety, language shock, cultural shock and the linguistic inadequacy. It has been found in the same study that some of the students have invented certain new words in their oral communication, when they cannot use an appropriate word or for the word which is absent in their mental lexicon. Sometimes, the students follow the code switching strategy. Approximation is yet another strategy in which the learners use the approximate items instead of the correct one. However, these approximate words are semantically close

Johnson (2001) in his study on the secondary English language teachers in Ukraine found that the trained teachers are more efficient than non-trained teachers in handling English classes. It is found that the teachers who have a very good English medium background are found to be the best teachers for the students to acquire a language. The researcher proposes that teachers should avoid taking narrow steps in teaching English by giving clues. He finds that only 29% teachers at high school level are fully trained, while 71% teachers do not have any training in teaching.

Rashid (1998) investigated the strategies to overcome communication difficulties in a target language situation- Bangladeshis in New Zealand. His study reveals that some typical new features have come out as to the difficulties and the possible use of strategies in the target language communication. The study shows that the subjects have high positive motivation towards the target language and its culture which can give a renewed impetus to their

communicative language proficiency. Majority of the interviewees (85%) admitted that a great deal of anxiety, hesitation and inhibition play a negative role among those who are not relatively fluent in conversation.

The study of Stapa (2003) on learners' perceptions on self- or peer-correction finds, 23% of respondents would not mind correcting their own work, whilst 77% would mind correcting their mistakes. It also shows that only 36% of learners would not mind having their written work corrected by peers, while a vast majority, 64% are against peer-correction.

Shethi (2004) carried out a study among the students at the Loknath Women College in Uttar Pradesh. Her study reveals that in a 'one and a half hour' English class with an interesting lesson, 125 out of 128 students remained active and stayed in the class until the class finished. Another day, with the 131 students of same class with the same teacher in a substantially less interesting lesson, 21 students went outside with or without the permission of the teacher, 9 students felt dozy, 33 students stayed busy among themselves. 5 students were imitating the teacher's lecture being out of the teacher's range of attention; and when the class ended after one and a half hours there were only 37 students in the class.

Chapter 4

4. Research Design and Methodology

Quantitative research methodology is used for data collection in the research. “Quantitative research is used to measure how many people feel, think or act in a particular way. These surveys tend to include large samples - anything from 50 to any number of interviews. Structured questionnaires are usually used incorporating mainly closed questions - questions with set responses. There are various vehicles used for collecting quantitative information but the most common are on-street or telephone interviews” (source: http://www.marketresearchworld.net/index.php?option=com_content&task=view&id=11&Itemid=64).

The research work draws on both primary and secondary research.

Secondary research normally represents an activity whereby no new original data is collected but where the research project draws an existing sources alone. Secondary data can be collected from books, journals, statistical reports from government and other document. In order to access relevant data, it was essential to use a variety of different sources of information.

4.1 Sampling

A sample is a finite part of a statistical population whose properties are studied to gain information about the whole (Webster, 1985). When dealing with people, it can be defined as a set of respondents selected from a larger population for the functions of a study.

The current research has followed random sampling in selecting the respondents. In random sampling all populations have the same opportunity to be chosen in a study. Morris (1996) proposes that the advantage of random

sampling is that it is easy to apply when a big population is involved. Students and teachers are the two samples in the study.

4.1.1 Students

The selected students have already passed Dakhil board exam and they are now in grades 11 and 12 of Madrasah education system. 256 Alim students who are about 16-17 years old from 11 rural and urban Madrasahs are involved in the research.

4.1.2 Teachers

20 teachers of English of the same students from 11 urban and rural Madrasahs are randomly selected for the study. Among them experienced teachers, semi-experienced teachers and newly qualified teachers participated.

4.2 Research instruments

Survey is considered as a popular and comparatively easier research method to get data in the field of English language education research, and the most common survey technique is the questionnaire. Questionnaires are the most widely used research method for the collection and comparison of appropriate data. But the results of the questionnaires entirely depend on how the questions are designed. According to Bell (1999) ‘it is far harder to produce a good questionnaire than you might think’. Questionnaire is used in English language education for a wide variety of purposes, for example; students’ performance, practices of English as a Foreign Language (EFL), etc. (Park, 2003).

Two different questionnaires are provided to teachers and students to gather information on how the students like to learn, what they learn, and what kind of text book they follow. On the other hand questionnaires for the teachers try to find out how they teach, whether they encourage their learners to use four basic

skills of English language in the class or not, what method they follow to teach English.

Interview is a purposeful discussion between two or more people (Kahn and Cannell, 1957). Non-structured interview is used to get the more reliable data for the purpose of the research through phone and Skype. I merely summarise some of the key themes from the non-structured interviews where necessary in analyzing the data.

Models of Brindley (1984), and Nunan and Lamb (1996) are followed to design the questionnaires, moreover, some websites are also used to make the questionnaires valid, reliable and practical. The questionnaires are easy to understand and straight forward. See Appendix 1 and 2.

4.2.1 Student Questionnaire

The questionnaires used for the students were intended to be clear and simple. And the students had no difficulty in understanding the questions and instructions. Furthermore, embarrassing questions are avoided. Syllabus, textbook materials, practice of English language skills in the class, performance in English, teaching method and approaches, etc. are given priority in the questionnaire. The questionnaires are prepared on the basis of the objectives that are mentioned in chapter 1. See Appendix 1.

4.2.2 Teacher Questionnaire

The questions of the teacher questionnaire are closed. To make the questionnaires the models of Brindley (1984) are followed. The questions are designed to be simple and easy to understand and not to be personally intrusive.

Multiple choice questions are widely used in teachers' and students' questionnaires apart from some 'Yes/ No' questions. Closed format questions do not require much time and effort. Moreover, in the closed format questions

the answers are restricted; hence, it is easy to calculate numbers or percentages and other statistical data over the whole group or over any subgroup of participants. The student questionnaire comprises 22 items and the teachers' questionnaire consists of 23 questions. Each questionnaire covers different issues on ELT, such as; syllabus, textbook materials, practice of English language skills in the class, performance in English, teaching method and approaches and so on. See Appendix 2.

4.2.3 Reliability and validity issues

Joppe (2000) says the extent to which results are logical over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is believed as reliable.

According to Joppe (2000) validity determines whether the research really measures that it was supposed to measure or how truthful the research results are. Researchers normally decide validity by asking a series of questions, and will frequently look for the answers in the research done by others. Here the questionnaires are designed to explore the objectives mentioned in the first chapter. The questions are related to the check lists as well.

The present research intends to find out the obstacles that are faced by the Madrasah students at Alim level in Bangladesh and to show the problem. Moreover, neither the teacher nor the questionnaires provider intervened

while the students were choosing the answer at the time of data collection to make the research more valid and reliable.

4.3 Data Collection Procedures

Data has been collected from 256 urban and rural Madrasah students of grades 11 and 12 and from 21 teachers of the same students. The data is mainly collected through the questionnaires and non-structured interview via electronic means. Data is collected over one month in June 2010 and July 2010. Sometimes the questionnaires' provider translated the questions into the students' mother tongue Bangla. For the non-structured interview with some of the teachers I phoned them in their free time.

Chapter 5

5. Data analysis

In this chapter I am going to analyse the findings of the present study. In the analysis I have focused on the questions which are most relevant to my overall aim of identifying the challenges to the teaching of English in the Madrasahs. I have therefore focused on the findings which match the main issues noted by ‘experts’ in the field of ELT—motivation, perceptions of relevance and perceptions of enjoyment and interest provided by the tasks. The experts’ views are included in the discussion

5.1 Presentation and Interpretation of Findings

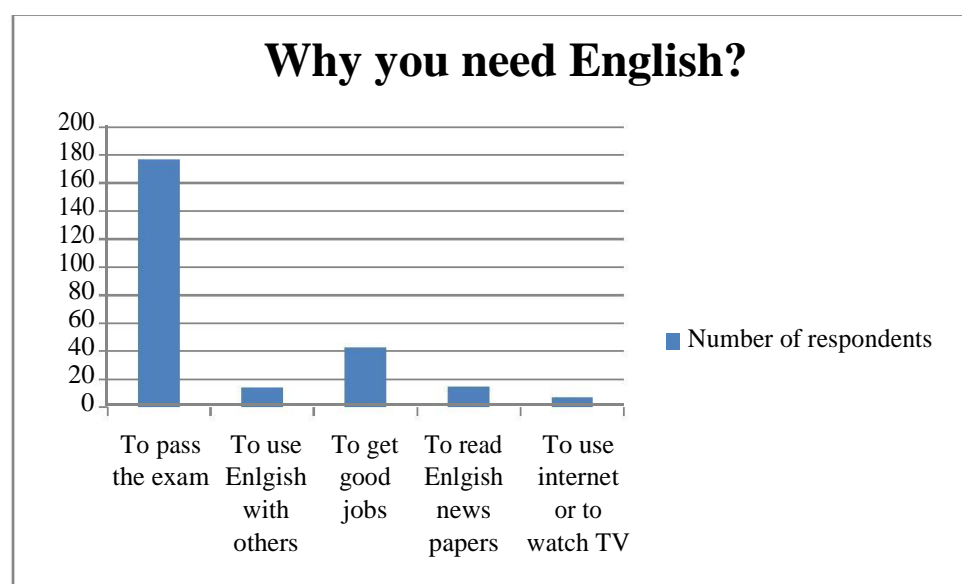


Figure 1: Needs of English viewed by the students

Motivation is the psychological feature that arouses an organism to action toward a desired goal. It includes the reason for the action, i.e. that which gives purpose and direction to behaviour, and also 'integrative' motivation which

occurs when the learner wishes to identify with the culture of the L2 group.

(Source: <http://www.wordreference.com/definition/motivation>).

Motivation for learning English language plays a vital role. The bar chart shows that 177 out of 256 students think they need English to pass the exam only, where 43 of them consider English to get a good job. 15 students think English is needed to read books and newspapers and according to 14 students English is required to use English with others.

The above statistics demonstrate that most of the students want to learn English because it is a curricular subject, and they have to read it to pass the examinations. However, the second largest number of students who are aware of the actual needs of English in practical life is not too small either. In a non-structured interview with some of the teachers most of them mention that the students need English to pass the exam whereas some of them think the subject is important for higher education and jobs. Although the number of students and teachers who consider the actual or practical needs of English is not great, with the introduction of communicative syllabuses, this number is increasing. Hasan, 2005 also found in his study that some of the students are also becoming more aware of why they need English. The present study reveals that the use of Internet and watching TV programmes by the students also promotes learning English. A study by Malaka (1998) reveals that the motivational problems are comparatively less in the higher classes than in the lower classes. He found that 55% 9th grade students and 52 % 10th grade students suffer from motivational problems.

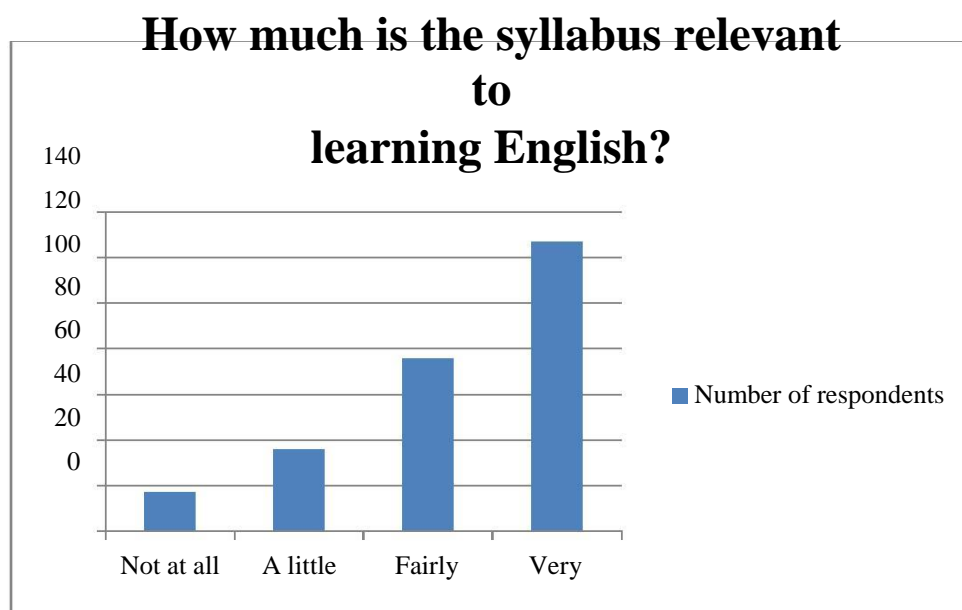


Figure 2.1: Relevance of the syllabus viewed by the students

The bar chart shows that 127 out of 256 students choose ‘very’. 36 students select ‘a little’ and 76 of them consider the syllabus as fairly relevant. However, 17 students do not think the syllabus is relevant at all.

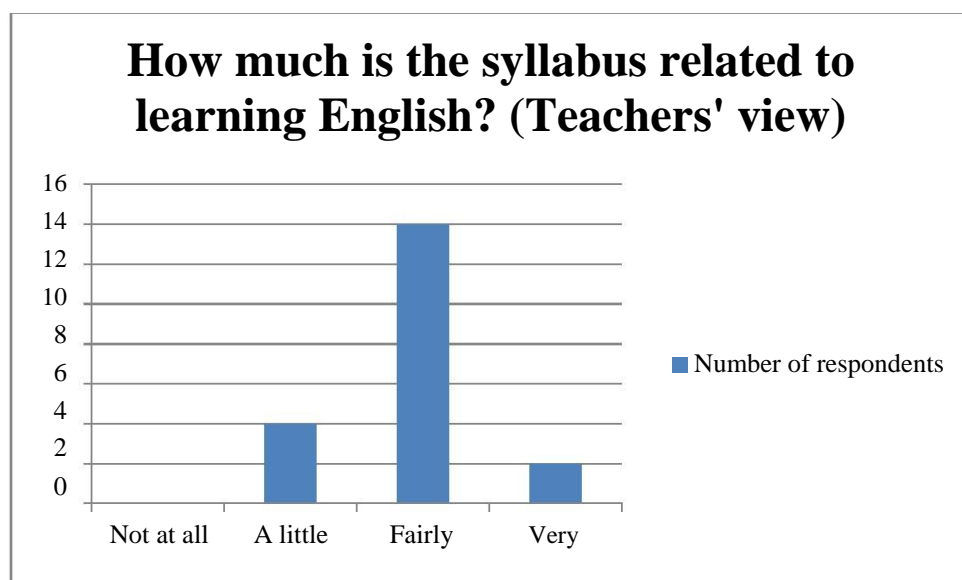


Figure 2.2: Relevance of the syllabus viewed by the teachers

The above bar chart indicates most of the teachers (14 out of 20) think the syllabus is related to learning English to a fair extent, while 4 of them consider

it as of little relevance. The rest of the teachers believe the syllabus is very much relevant to learning the language. It is seen that both the teachers and the learners are aware of the fact that their syllabus is not very suitable for learning English. This study reveals that teachers' view regarding the relevance of the syllabus is not too high. A study by Osunde (2005) found that a lack in teachers' attitudes (attitudes refer to some beliefs, thoughts, likings, disliking of learners about language learning) towards innovation, and their dependence on the traditional content/knowledge oriented curriculum, and irrelevant exercises cause students' poor performance in English language.

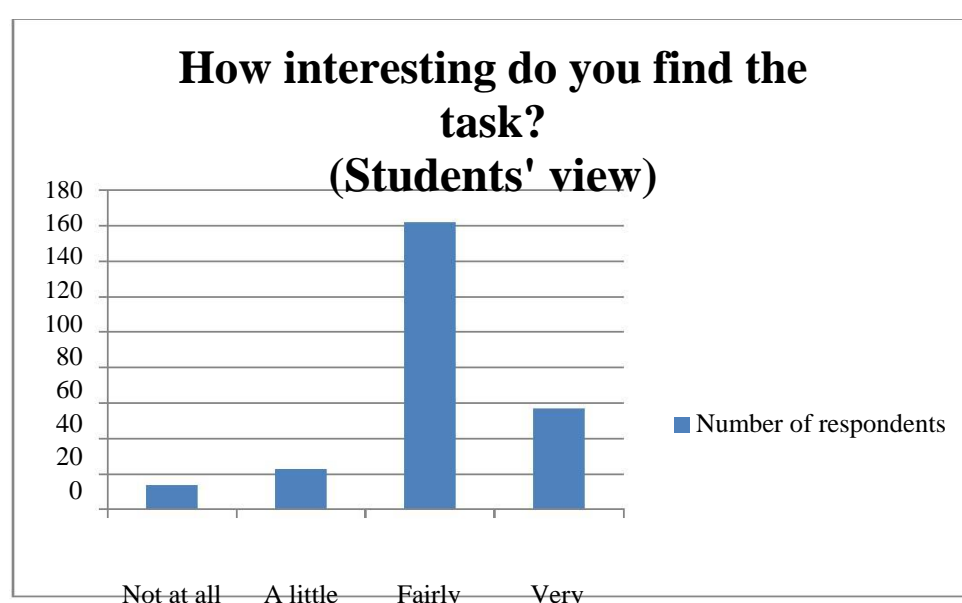


Figure 3.1: Task interest viewed by the students

The graph shows that 162 students out of 256 consider the task as fairly interesting where 14 of them do not think it is interesting at all. However, 57 students find the task very interesting and 23 learners believe the task is a little pleasurable.

From the statistics it is revealed that the majority of the students believe the task is not interesting which according to published studies affects their learning. Better learning takes place when the task is interesting.

Similarities in the relevant literature

(Hutchinson and Waters, 1996) found that contents of syllabus should be useful, meaningful and interesting for the students. Shethi (2004) also found that the students usually avoid English language class if the lesson is not interesting.

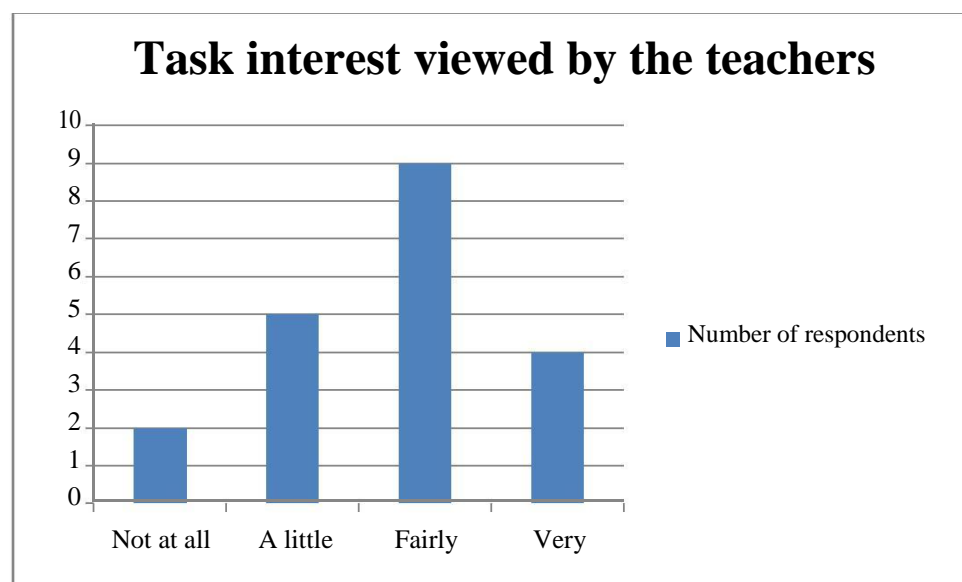


Figure 3.2: Task enjoyment viewed by the teachers

From the above graph it is clear that most of the teachers (9 out of 20) consider the task as fairly enjoyable, most of the students also think the same. 'A little' is ticked by 5 teachers and 'very' is by 4 teachers. Only two of the teachers think the task is not interesting at all. Both the teachers' and the learners' view of task interest is the same.

Enjoying a task is very important as spontaneous learning takes place if the lesson is interesting. Grimm (1986) in his study proposes that it is teachers' responsibility to a large extent to make the lesson interesting and efficient teachers who have training are mostly able to make the lessons interesting. Moreover, similarities in the relevant literature by Hutchinson and Water (1996) suggest that learning easily takes place if the subject matter of the lesson is familiar to the learners; therefore, it is important for the syllabus presenter to construct the lessons with items from learners' known activities.

Other relevant findings from the current investigation

The current investigation finds that very few Madrasah English teachers are proficient enough in English language, question number 3 from teachers' questionnaire reveals the problem as most of the teachers did not put tick mark in 'very good' box in any skill. Moreover, they use Bangla language widely in the classroom for instruction. Most of the teachers face difficulties to understand, speak, read and write English. Also, many teachers acknowledged their pronunciation is below standard.

Other studies suggest that while the very aim behind introducing the new communicative syllabus of English was to teach English as a language, giving special attention to idiomatic and phonetic aspects of the language, the whole idea gets lost in the wilderness as the teachers have poor knowledge of phonetics (Abdus Selim and Tasneem S. Mahboob, 2001).

In the non-structured interviews of the present study by Skype 7 teachers out of 11 complained that they have to handle a big class; moreover, they hardly get any training in classroom management. As a result, in most of the cases they fail to make the class successful.

A similar conclusion is found in Johnson (2001); viz., that the trained teachers are more efficient than non-trained teachers in handling English classes.

Many students complained in the present study that their teachers are not friendly and do not allow too many questions (question number 17 from the student questionnaire). The learners do not get any courage to ask questions as their teachers do not like the students who talk much in the class. Moreover, the teachers are not punctual and they usually come after about 10-15 minutes of the selected time and leave the class early as well.

In the present study most of the teachers and students reveal that they use Bangla in the classroom. In non-structured interviews, with the teacher many teachers from rural areas said the students use their dialect (dialect is a regional variety of a language, differing from the standard language, in grammar, vocabulary, pronunciation or idiomatic usage) in the classroom.

Similarities with other studies: Hasan (2005) also found in his study that the students do not like to speak English in the classroom as they face difficulty in speaking the language. Pande (2005) found the clear interference (the patterns of the learner's mother tongue (L1) get in the way of learning the patterns of the L2) of the mother tongue in practicing English in the class.

In non-structured interview of the current study some of the teachers reveal that they avoid conducting the class in the medium of English because of their poor fluency in English.

Similarity is found with Rashid (1998) that most of the interviewees in his research admitted that a great deal of anxiety; hesitation and inhibition play a negative role among those who are not relatively fluent in conversation.

The students' from urban Madrasahs are found to be more competent than the rural ones (Hasan, 2005).

In Bangladesh, most of the parents are educated and rich in urban areas compared to the parents from rural areas.

Similar studies: Nisha (1995) found in her research that the parental education, situational and psychological factors play an important role in the development of the communicative competence of the learners. Karthiyayani (1995) finds that the parental economical position and the student's previous academic record play a crucial role in the performance of the students. Sobana (2005) also found the same thing in her study that was conducted in India.

In the current study 183 students out of 256 say that they do not want to be corrected by their classmates. On the other hand, most of them want to be corrected by their teacher while speaking.

The study of Stapa (2003) also shows that only 36% of learners would not mind having their written work corrected by peers, while a vast majority, 64% are against peer-correction.

In the current study most of the teachers (14) say that they prefer Grammar Translation Method (GTM). Many of them think that the class becomes more effective if the class is conducted in GTM.

The present investigation reveals that English teachers usually follow the GTM as they are not efficient in teaching in the communicative approach. Most of the learners who took part in the study complain that their language teachers are not qualified and competent enough in teaching English in grades 11 and 12.

It is found in the investigation that the teachers of English in both urban and rural areas follow GTM in teaching English. The teachers simply translate given passages into Bangla and the learners listen to them like listening to stories. Though the textbook is written from a communicative view the teachers do not follow the guideline, even many teachers did not see the *Teachers' Guide*.

Also, the classes are teacher centered. The teacher is the only speaker according to most of the teachers and students. The teachers do not use any task that involves the students in interaction. Speaking and listening skills are avoided. Aids and equipment (whiteboard, overhead projector, posters, flashcards, word cards, puppets, tape recorder, TV or video player, computer, CD Rom, language laboratory ,etc. are considered as teaching aids and equipment) are too poor in the classroom. No class room is found in any Madrasahs with audio equipment. Many teachers are not even familiar with Audio-Lingual Method (Audio-Lingual Method considers listening and speaking the first tasks in language learning, followed by reading and writing) or direct method (In this method the language is taught through listening and speaking. There may be little or no explicit explanation of grammatical rules or translation into the mother tongue of the student).

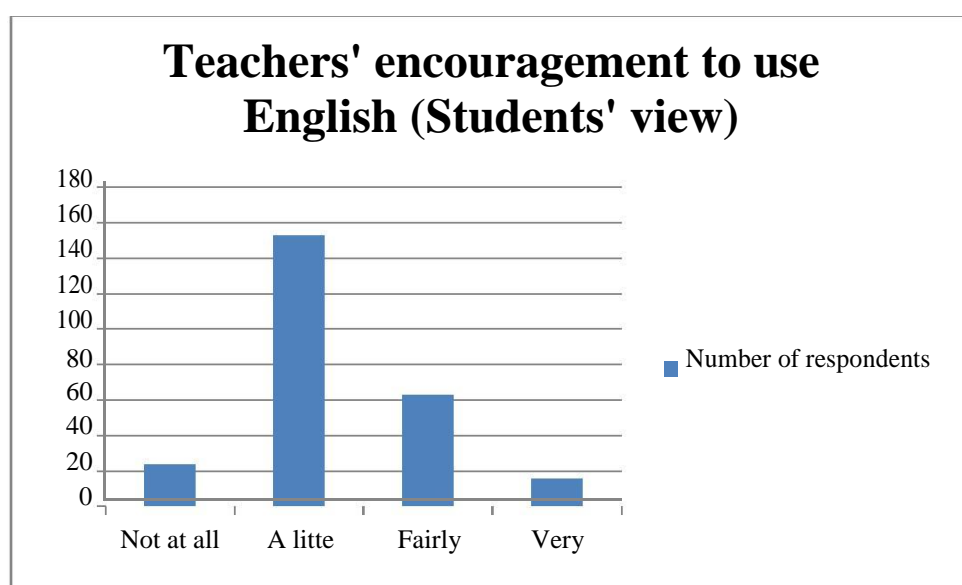
ELT experts express the same idea, for example- Subramanian (2002) thinks that introduction of the audio-visual instrument for language teaching would be good and wise at collegiate level. Also, he encourages the group discussion and language games in the class hours. Kavaliauskiene (2003) also found that as no listening classes are conducted in the class the students' performance in listening so too poor in a Lithuanian university.

In terms of preferred learning style most of the learners ticked 'individually'. Only 7 students ticked 'in a large group'.

Similarity found in the study conducted by Januleviciene and Kavaliauskiene (2005) that 33% students prefer learning individually, and another 33% students want to learn in pairs.

Although 14 out of 20 teachers claim that they explain the text and vocabulary items in English to a fair extent, most of the student 159 students say the teacher explains them in English a little.

In another study Gao Jiajing (2005) reveals that 72% learners prefer to develop their vocabulary through reading the new texts with the explanation of text in the target language.



The graph shows that 153 students out of 256 say their teachers encourage them a little to use English with their classmates but 13 teachers out of 20 say they encourage them to a fair extent. 24 learners mention their teachers do not encourage them at all, on the other hand no teacher ticked 'not at all'. Several writers emphasise the importance of teachers' encouragement in learning a language. For example, Dörnyei (1990) says "good enough motivator" is a

concept that means that a desired outcome by students can occur if the teacher acts on this concept. Also, Katayoon and Tahririan (2007) found that 59% students blame their teachers for not encouraging them in speaking English in the class or outside of the class.

The present study reveals that 20 teachers out of 20 think that the students fail to acquire the expected level of proficiency in English as there is little/ no scope to use English in a real life situation. On top of that, 13 of them think the students come with very low level of proficiency in English. Also, 16 of the teachers say the learners fail to acquire the language as they are more akin to preparing for their exams rather than learning.

In this final part of the chapter I will refer to other comments which help to fill out the main findings or make the problem in teaching English more specific. For example some of the CLT teachers in the study stated that a large number of students in the class and duration of the class are the main problems in ELT in Madrasah education.

They also noted that resources, like teacher's book, and audio-visual aids are not available in most of the Madrasahs. In fact, no opportunity was made for the practice of listening, although learning outcomes were spelt out in terms of four skills. Practice in all four skills is considered significant. However, many lessons are found stereotypical, monotonous and boring.

Chapter 6

6. Conclusion and Recommendations

The main aim of the research under the heading ‘**Challenges faced by students in learning English in grades 11 and 12 in Bangladeshi Madrasahs**’ was to find out the difficulties faced by the students of grades 11 and 12 in learning English in Bangladeshi Madrasahs. The study reveals some challenges encountered by both the teachers and students in learning and teaching English which are mentioned in chapter 5. For example, the modern method of teaching English language is not used in the class rather the teachers are still following GTM in the age of communicative language teaching, the textbook, *English for Today*, is not very interesting to the students.

Difficulties in learning English in Bangladeshi Madrasahs lay in different issues. The study reveals some of the factors that are responsible for the failure in learning English. For example, the students do not practise all the four skills of English language in the class, also, teachers’ poor knowledge is also responsible for the failure in learning English, students are not aware of the necessity of English.

6.1. Recommendations

Recommendations for the NCTB, BMEB, Recommendations for the Test and Assessment, students and teachers are provided below:

6.1.1 Recommendations for the Test and Assessment

- Questions should not be set from any notebooks or guidebooks available in the market. Rather, they should be new. Students will answer them using their knowledge of English.

- Question format should go on changes each year so as to encourage students to read to learn instead of memorising the textbook-content, presently, which they are tended to do.
- Validity and reliability should be highly emphasized while designing the question paper.

6.1.2 Recommendation for the NCTB

- The textbook should be useful and interesting.
- Authentic materials (The term indicates some unscripted materials which are generally written for classroom use, though they may have been edited) should be included in the textbook contents.
- Syllabus and contents of syllabus should be based on needs of English;
- All the four skills should be included in the textbook with audio tape.
- Communicative grammar books should be developed in English. Goodey (1997) suggests that grammatical rules and explanations are necessary; grammar should be taught in the context of communication, not as passive knowledge.
- Before approving any books, the content and approach of the book should be carefully examined.

6.1.3 Suggestions for Teachers

- The teacher should engage the students in the leaning process and activate them.
- Teachers should create student - cantered class, and take step to increase students' involvement in the teaching learning process.
- Teachers should be friendly and sympathetic to the students in the all ways of learning.

- Teachers should take class in the target language and should encourage the students to speak English in everyday activities.
- The teacher should create environment where students will use English.
- Teacher must get special training as how to make the students to learn grammar, without having disinterest towards the language.
- Teaching listening and speaking should not be ignored by any means.

6.1.4 Suggestions for Students

- Students should not hesitate to speak whether it is correct or wrong. No one can learn a language if he/she does not use it.
- Students should watch English movies to be familiar with English accent and intonation.
- They should read various books and newspaper.

6.2 Limitations of the Study

The current study is based on only grades 11 and 12 of Madrasah education. It has some limitations and inadequacy because of time limitation, limitation of necessary data, information, literature and other important materials. As no helpful research paper is found it is difficult to associate and support the current investigation.

The followings are considered as the restrictions of the current study:

- The research is only based on English language learning problems of grades 11 and 12 students of Madrasahs.
- The present research is based on only 256 students and 20 teachers of English from 11 Madrasahs in urban and rural areas of Bangladesh.
- The provided questionnaires are too long and not focused sufficiently on the reasons for language teaching and learning.

6.3 Further Research

Future research might employ more rigorous designs to replicate the findings of this study; or even better, it may collect more quantitative data to gain an in-depth understanding of the issues surveyed in this study. Apart from findings of the challenges faced by the students in learning English there were limitations in the study. Future studies might also explore the problems more widely. Furthermore, study on the learning preferences, strategies and styles might be helpful in the search for improvement in the teaching of English in the Madrasahs

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Appendix - 1

STUDENT QUESTIONNAIRE

This questionnaire is to carry out a survey on the topic ‘Challenges faced by students in learning English in grades 11 and 12 in Bangladeshi Madrasahs’ at London Metropolitan University for the partial fulfilment of MA TESOL. Thank you for taking the time to fill in this questionnaire. Your answers will be treated with complete confidentiality.

1. Where is your Madrasah situated?

Urban area Rural

2. Are you?

First year student Second year students

3. Why do you need English?

to pass the exam to use English with others to get a good
job to read English books and newspapers to use internet or to
watch TV

4. How much is the syllabus relevant to learning English?

not at all a little fairly much very much

5. How interesting do you find the task?

not at all a little fairly much very much

6. Which language(s) do you mostly use in English classes?

English Bengali English and Bengali

7. Which language(s) does your teacher mostly use in English classes?

English Bengali English and Bengali

8. Do you exercise the four skills of English in your English classes?

Listening Yes No

Speaking Yes No

Reading Yes No

Writing Yes No

9. Evaluate your different skills in English. Tick appropriate

	boxes.	Very good	Good	Medium	Weak	Very weak
Listening						
Speaking						
Reading						
Writing						

10. How do you like to learn?

individually in pairs in small groups in a large group

11. Do you feel any difficulties with the lessons?

not at all a little fairly much very much

12. Are your lessons relevant to your day to day activities?

not at all a little fairly much very much

13. Who speak more and remain busy in the class?

students teachers

14. How much does the teacher explain the grammar rules?

not at all a little fairly much very much

15. How much does your teacher encourage you to speak English with your classmate?

not at all a little fairly much very much

16. How much does the teacher explain the text and vocabulary items in English?

not at all a little fairly much very much

17. How much is the teacher sympathetic and friendly to you?

not at all a little fairly much very much

18. How much is your teacher competent and qualified?

not at all a little fairly much very much

19. Does your teacher give you sufficient contact hours after class?

not at all a little fairly much very much

20. Which of the following teaching aids are available in your classes? (You choose more than one options)

White board/ Black board

Over head projector

Audio cassettes

Video facility

Others (please specify)

21. When you speak do you want to be corrected by the teacher?

yes no

22. Do you mind if other students sometimes correct you?

yes no

Thanks once again for your response

Appendix-2

TEACHER QUESTIONNAIRE

This questionnaire is to carry out a survey on the topic ‘Challenges faced by students in learning English in grades 11 and 12 in Bangladeshi Madrasahs’ at London Metropolitan University for the partial fulfilment of MA TESOL. Thank you for taking the time to fill in this questionnaire. Your answers will be treated with complete confidentiality.

Designation_____ Full Time / Part Time_____

Male /Female _____ Age _____

Academic qualification _____

1. Where is your Madrasah situated?

Urban area Rural

2. Have you received any pre-service or in-service training on ELT?

Yes No

3. How is your English? Evaluate your different skills in English. Tick in appropriate boxes:

	Very good	Good	Medium	Weak	Very weak
Listening					
Speaking					
Reading					
Writing					

4. How will you evaluate your English language teaching skill?

Very good good Average Weak

5. What is your opinion about the communicative language teaching (CLT) methodology? Tick one.

It is a better than traditional grammar translation method (GTM).

There is nothing new in this approach.

It is rather worse than GTM.

It is difficult to apply this methodology in our country.

6. Have you read and understood the *Teachers' Guide*?

Yes No

7. How much is the syllabus relevant to learning English?

not at all a little fairly much very much

8. How interesting do you find the task?

not at all a little fairly much very much

9. Which language(s) do you mostly use in English classes?

English Bengali English and Bengali

10. Do you exercise the four skills of English in your English classes? Listening Yes No

Speaking Yes No

Reading Yes No

Writing Yes No

13. Do you face any difficulties in teaching the lessons?

not at all a little fairly much very much

14. Who speak more and remain busy in the class?

students teachers

15. How do you teach grammar lesson?

Translating the grammar Giving the students exercise

16. How much do you encourage the learners to speak English with their classmate?

not at all a little fairly much very much

17. How much do you explain the text and vocabulary items in English? not at all a little fairly much very much

18. How much are you sympathetic and friendly to the learners?

not at all a little fairly much very much

19. Do you give sufficient contact hours after class?

not at all a little fairly much very much

20. While teaching what do you give more emphasis on? Give a rating from 1 to 5. 5 is the highest.

Grammar rules	
----------------------	--

Listening	
Speaking	
Reading	
Writing	
Explaining the textbook	
Actual use of English	
Translation	

21. Which of the following teaching aids are available in your classes? (You choose more than one options)

White board/ Black board

Overhead projector

Audio cassettes

Video facility

Others (please specify)

22. Why do, you think, the students fail to acquire expected level of proficiency in English? (You can tick more than one box.)

Because there is little/no scope of using English in real life situations.

Because the new textbook is not suitable for this purpose.

Because the new methodology is not appropriate for our students.

Because the new syllabus does not meet needs of our students.

Because our teachers cannot carry out teachings effectively.

Because the students come with very low level of proficiency in English.

Because the students are more interested to preparing for their exams rather than learning.

Others. Write your comment here.

23. What are the main problems of English Language Teaching in your institution? (You can tick more than one box.)

A large number of students in the class.

Time provided for English class is not sufficient.

Textbooks are not suitable for the students.

Teachers are not well trained in teaching English.

Teachers are weak in English.

Thanks once again for your response

Appendix 3

English (Compulsory) for Alim class

The English syllabus of Alim class includes the following 12 units of the *English for Today*, For Classes 11-12, published by National Curriculum & Textbook Board, Dhaka.

Unit One : Families Home and Abroad

Unit Two : Learning English

Unit Four : Pastimes

Unit Six : Our Environment

Unit Eight : Towards Social Awareness

Unit Nine : Getting Educated

Unit Thirteen : We and our Rights

Unit Fourteen : Human Resources

Unit Seventeen : Modes of Communication

Unit Twenty : Jobs and Professions

Unit Twenty Three : Challenges of the New Century

Unit Twenty Four : People Everywhere

Distribution of Marks

f) Seen Comprehension : 25

i) Objective questions : 15

ii) More free questions : 10

g) Unseen comprehension : 25

i) Objective questions : 15

ii) More free questions : 10

c) Vocabulary: 10

iii) Cloze test with clues : 5

iv) Cloze test without clues : 5

h) Grammar: 10

i) Cloze test with clues : 5

ii) Cloze test without clues : 5

i) Writing: 10

i) Guided : 10

ii) More free : 10

j) Population Education: 10

Total - 100 marks

Appendix 4
Syllabus English (Compulsory)
Alim Examination

Seen comprehension : 25 marks

According to the syllabus of the board there will be a seen comprehension passage from the textbook followed by a choice of questions. The question type includes the following;

a) Objective : 15 marks

(1) Multiple choice (2) True /False (3) Filling the gaps with clues (4) Information transfer (5) Making sentences from substitution tables (6) Matching phrases/ pictures, etc.

Note : Question will be set on any five of the above types. Each type will carry 3 marks ($3 \times 5 = 15$) and each question will carry 1 mark.

b) More free : 10 marks

(7) Open ended (8) Filling the gaps with the clues (9) Summarising (10) Making notes
(11) Re-writing in a different form.

Note : Question will be set on any two of the above types. Each type will carry 5 marks ($5 \times 2 = 10$) and each question will carry 1 mark.

The question should test the student's ability to comprehend / understand the passage as a whole. These are not to test their ability to copy sections/parts from it. Although the *seen comprehension* passage will be from the set textbook, it will not, in any way encourage memorization/note learning. The reason is that (i) the passage will be reproduced on the question paper and (ii) the question will not be from the textbook, rather these will be new.

Unseen Comprehension : 25 marks

There will be an unseen comprehension passage followed by a choice of questions. This passage will be of a different type than that used in the *seen comprehension*. The question type should include the following;

a) Objective : 15 marks

(1) Multiple choice (2) True /False (3) Filling the gaps with clues (4) Information transfer (5) Making sentences from substitution tables (6) Matching phrases/ pictures, etc.

Note : Question will be set on any five of the above types. Each type will carry 3 marks ($3 \times 5 = 15$) and each question will carry 1 mark.

b) More free : 10

(7) Open ended (8) Filling the gaps with the clues (9) Summarising (10) Making notes

(11) Re-writing in a different form.

Note : Question will be set on any two of the above types. Each type will carry 5 marks ($5 \times 2 = 10$) and each question will carry 1 mark.

Vocabulary : 5+5=10

There will be question on vocabulary contextualized in the form of short cloze passages with and without clues. In order to facilitate/provide more communicative contexts, the topics should be related to those already encountered by the students in the *seen* and *unseen comprehensions*.

Grammar : 5+5 =10

There will be question on grammatical items contextualized in the form of short cloze passages with and without clues. In order to facilitate/provide more communicative contexts, the topics should be related to those already encountered by the students in the *seen* and *unseen comprehensions*. There will not be any question to test the

student's explicit grammatical knowledge. Explicit grammatical terms will not be used in the question paper. The questions will rather test the use of grammatical items within specific and meaning full contexts.

Writing : 20 marks

a) Guided : 10

There will be a number of writing tasks; the following types of exercises should be included;

iii)Producing sentences from substitution tables

iv)Reordering sentences

Note: There will be no alternative questions

b) More Free: 10 marks The following types of exercises should be included;

iii)Answering questions about themselves

iv) Continuing a passage

Note: There will be no alternative questions

Population Education : 10 marks

The unit 24 entitled “People, People Everywhere” is the compulsory unit for the Alim students. The students must answer the question set on this unit. The questions may include multiple choices, filling the gaps, answering questions matching phrases/pictures, writing a short paragraph.

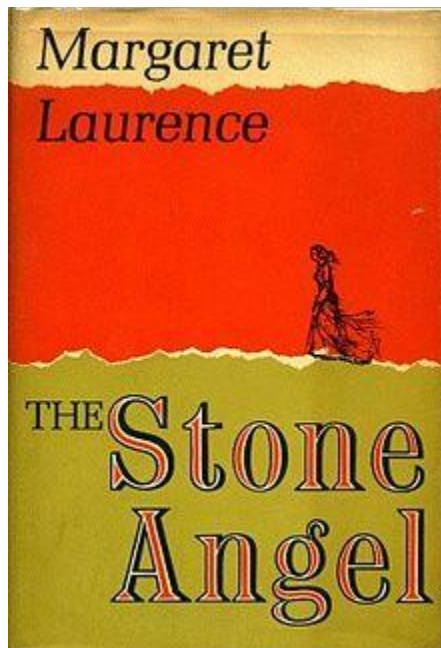
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Feminist Outlook in Margaret Laurence's *The Stone Angel*

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Courtesy:

[https://en.wikipedia.org/wiki/File:The_Stone_Angel_\(Margaret_Laurence_novel\).jpg](https://en.wikipedia.org/wiki/File:The_Stone_Angel_(Margaret_Laurence_novel).jpg)

Abstract

Women are mostly considered as weak and dependent on others by the society. This statement is irrelevant and cannot be agreed upon completely. There are women who fight through their lives all alone, who have to face the obstacles that life has to offer them without anyone by their side, by raising their heads in front of the society unwilling to bow down before them. The character Hagar, created by Margaret Laurence in her work *The Stone Angel* is such a person who does not wish to bow down before the male dominated society. Set in a fictitious town, Manawaka, *The Stone Angel* is a journey through the life and the mind of Hagar. *The Stone Angel* reflects the feministic aspects of the title character.

This paper explores the feminist outlook in *The Stone Angel* by Margaret Laurence. The main objective is to analyze the family relationships, marital life and the downfall of Hagar as a result of her pride. The paper also observes the traits of new woman in the lead character.

Keywords: women's suppression, Hagar, *The Stone Angel*, Margaret Laurence, Manawaka, feminist outlook, new woman, family relationship, pride.



Margaret Laurence (1926-1987)

Courtesy:

https://www.thestar.com/life/2014/09/23/margaret_laurences_cottage_is_for_sale.html

Feminist Outlook of *The Stone Angel*

Feminism is concerned with redefining the world on the basis of the location and experiences of women, noting their oppression and subordination. Feminist criticism has the major object or aim of exposing the mechanism of patriarchy. The feminist outlook of *The Stone Angel* can be described as a kind of back grounding because there is almost no observable

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consideration of these themes. Laurence admits Hagar's share of responsibility and she urges that men and women alike have been injured by the forces of patriarchal norms which led to Hagar's stubbornness and pride.

Hagar can be identified with the stone which is the central image of the novel, which indicates the pride and blindness in her. Her father, Jason Currie encourages the male virtues in her and neglects certain of the female virtues which he expects her to eventually display. What Hagar forgets is that a lady is first of all a woman. An education which aims at making women decorative and that which will keep her dependent on men can be seen in this work. Her sense of pride plays a major theme throughout the novel.

Hagar's Extensive Difficulty in Communicating

The events of the past are recovered from a point in time in *The Stone Angel*. Hagar's portrayal throughout the story conveys the extensive difficulty she experiences in communicating with other people, even those closest to her. Hagar refuses her son's proposal of selling the house because she knows that this would mean her going to Siverthreads, an old people's nursing home. Her refusal springs from her attachment to the house where she has lived almost all her life, and also to face up to her deteriorating physical condition and the thought that she has become a burden for her son and daughter-in-law. (*The Stone Angel* 36)

Two-sides of Hagar

On the one hand, there is Hagar who was trained in the pros and cons of the importance of appearance, the worldly as well as heavenly rewards of respectable living. On the other hand, there is the Hagar who is driven by the need to unravel 'some truer image infinitely distant'. The clear-cut movement of the narrative is a steady progress across the troubled terrain of the present to a past redeemed, when, during the night spent in the old cannery and in her disturbed state of mind, she mistakes Murray Ferney Lees for John and seeks a fresh understanding. With the arrival of Marvin and Doris at the cannery, we learn that Hagar is dying.

Hagar's Pride

Hagar Shipley is characterized by her pride. She carries with her a pride that is adamant and firm. It affects her relationships, her social interactions and her family. She inherited the trait from her father. The first reference to pride is in the second sentence of the novel: Hagar describes the stone angel as “my mother’s angel that my father brought in pride to mark her bones and proclaim his dynasty”. (*The Stone Angel* 3) The pride that she felt in her youth is present when Hagar is grown up. She is frustrated at both her lack of coordination and her arthritis, which causes her to fall. Hagar’s pride and stubbornness were the causes of her failed relationships and lack of love in her life. Her immoderate pride destroys her relationship with her father, brother and husband. It leads to the death of her own son, John. Hagar’s immense pride is the reason she could not show love or affection to those around her. From an early age she always refused to show emotions because she was too proud to let anyone see her weakness. Hagar was too proud to pretend to be her weak mother even for her dying brother. Even though Hagar married Bram, she didn’t really feel any love towards him. Hagar’s pride towards her husband resulted only from his looks. She never let him know how she felt about him: “... I never let him know. I never spoke aloud”. (*The Stone Angel* 81) Hagar’s neurotic difficulties arise due to her spiritual pride.

Hagar’s pride also destroyed her relationship with her son John. When John brought Arlene home to stay, Hagar was too proud to let her stay and refused. They were later killed in a car accident and then Hagar realized that if she had compromised then maybe they would have been alive. It was too late when she realized that her pride got in the way of her son’s happiness and after her son’s death she was unable to show any emotions. Here the relevance of the title *The Stone Angel* comes into play. Just like how the stone angel stands rigid, fixed and without any emotions, similarly Hagar was unable to shed a single tear. She stood there like a frozen stone. This reminds me of the poem *No Tears* by Alexander Pushkin. It is a beautiful lyrical poem. The speaker of the poem is a lover who comes to know of the death of his beloved. He speaks of the death of his lover with no tears in his eyes. He was not able to awaken any feelings for his beloved on hearing the news of her death. The messenger told him the news of her death and he heard it like a stone. He reminisces over his past days with her. He does not have tears to shed for her. Here Hagar also listens to the death news like a stone. She also does not lament her

son's death. So here the lover and Hagar can be compared to each other and can be related to the stone angel.

Sick with a serious disease and instructed to stay in bed, Hagar is still the proud woman she had always been. When a nurse finds her trying to get to the bathroom on her own, she tries to help Hagar who reacts by saying: "Oh, I hate being helped... I've always done things for myself". (*The Stone Angel* 276) Hagar always thinks about her life and her pride and sums up by saying:

Pride was my wilderness, and the demon that led me there was fear.

I was alone, never anything else, and never free, for I carried my chains

With me and they spread out from me and shackled all I touched. Oh,

My two, my dead. Dead by your hands or by mine? Nothing can take away

those years. (*The Stone Angel* 292)

This is a key statement in understanding Hagar's character at the end since this fully reveals how Hagar sees her life.

Lack of Joy

Hagar discovers that she has never been able to be joyful due to her pride. Her inability to express happiness is because in her self-exiled state she has failed to realize that joy can be obtained from interacting openly with others and from giving and receiving love. In, many ways, pride is the tragic flaw in her character. A closer look at Hagar's pride reveals that it is nothing but a mask she unconsciously wears to hide her numerous fears. According to Margaret Atwood, Hagar looks at herself as "a woman who has been in some way petrified in all her life - petrified, in the dual sense of turned to stone and terrified". (*Survival* 205) She sees love as a kind of weakness. For her love involves a state of dependence on others. Thus, she never realizes her husband's love for her.

Hagar's Stubbornness

Hagar's stubbornness was another cause of both her unhappiness as well as her family's. Due to her stubbornness she didn't find true love. As Hagar got old she required more care. Her daughter-in-law Doris always tried to help her, but she was unwilling to rely on anyone's help. Even when Marvin tried to help, she would just decline and reply: "I can manage quite well, thank-you... Go on now for pity's sake". (*The Stone Angel* 33) Hagar's stubbornness and refusal to compromise caused much annoyance to Doris and Marvin. In the end, it is Hagar's stubbornness that kills her.

Old Age and Fading Memory

At one time in life, every individual is faced with the horrible fact of death. In *The Stone Angel*, when Hagar faces the reality of the indications of getting old she is faced with a journey not of her choice, but of destiny. When Hagar first learns the truth that she is getting old and not going to be around much longer, her first reaction is one of denial. She cannot believe that this is actually happening to her. In her mind, she more or less considers death as a horrible dream from which she will eventually wake up and everything will be a bad dream and life will be back to normal. Hagar's greatest difficulty is that her memory is fading away and this enrages her more than anything else, but it also allows her to create an illusion that everything will be fine. Even though Hagar accepts her journey towards death she is determined to do it alone.

Confrontation between Her Inner and Outer Selves

By retreating into herself from her surroundings into a world of her own, Hagar concludes that she saves her individuality, but this actually helps her defeat herself. The confrontation between her inner and outer selves continues till the moment of her death. Towards the end of her life, Hagar understands that she has so far led a barred, enclosed existence devoid of all human feelings. She realizes that her life has been a waste. If Hagar had been awakened to her true self earlier, she would have been able to live a healthy, natural life for several years instead of a few years before her death,

The characteristic feature of the new woman is clearly seen in Hagar. The period in which the novel was written was a time in which women were under the oppression of men. They were treated as mere puppets in the hands of men. She had great prominence in fictional

writings. But in real life she did not have a voice of her own. Imaginatively, she is of highest importance; practically she is completely insignificant. Here, Hagar is shown as a representative of the women of that age who were kept under control first by their fathers, then their husbands and later by their sons. But it is shown clearly that she makes a great effort to free herself from the clutches of the male society. She is a woman who does not wish to be dependent on man and wants to face the world by standing on her own feet. So, the character of Hagar becomes a strong and important one during this phase.

Margaret Laurence's Portrayal of a Strong Character

Margaret Laurence also deserves applause for her heroic effort in portraying such a strong character during that period. Women of this age exhibit certain traits of Hagar. This shows that Laurence had foreseen what is to come in the near future and has developed her character. This shows that she wants women to be like Hagar, to be bold enough to stand up on their own feet and raise their voices for their needs. It can also be said that the character of Hagar poses a threat to the patriarchal mindset of the society and proves that women are also able to do something productive in their life and are not always supposed to be behind men.

The world of Manawaka in the novel is the fictionalized small Canadian town which resembles Margaret Laurence's hometown Neepawa. According to Laurence, Manawaka is not just a town, but it has a part to play in the lives of its people. Towards the end of the novel, the author uses the third person narrative to underline the fact that this is not just Hagar's story but the story of many people in Canada. The novel depicts Hagar's psychological journey across time in an effort to discover her present in a realistic frame of mind. In Margaret Atwood's view, Hagar is "the most extended portrait of the frozen old women" in Canada. (*Survival* 205) The novel is a realistic tale of a woman's pride and in the background of a Christian context within which the significance of that pride can be measured.

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Pronunciation Norms in EFL Context: A Case Study of Tertiary Institutions in Oman

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Abstract

One of the continuing conundrums that continue to engage the attention of teachers and students alike is a Hamlet like dilemma where teaching phonetics is concerned. There has been a competition between *nativeness* principle and *intelligibility* principle, with curriculum designers emphasising the former aspect in countries where the norm is *exonormative*. There have not been many studies where students who learn English as a foreign language have had their voices heard insofar as their preferences with regard to learning pronunciation are concerned. This is one such study that looks at learner preferences for learning pronunciation in English classes at the tertiary level. It was conducted in four colleges in Muscat, Oman and the students were from technical training institutes that offer vocational courses.

Key words: nativeness, MTI (Mother Tongue Influence), RP(Receive Pronunciation), Supra-segmental features, Outer Circle countries

Introduction

Oman is an attractive destination for expatriates, in particular teachers of English, since English is seen as the language of the globe and therefore a language worth investing in. In nearly all tertiary institutes in Oman, English is taught as a foreign language and the country advertises positions asking for native speakers of English with a CELTA, DELTA or Trinity certification to apply for teaching positions. Occasionally, non-native speakers of English with advanced degrees in ELT or Literature, a PhD with some teaching experience, are also considered for teaching positions in universities and technical training institutes.

As Husna (2009) observes:

English language is not just for trading purposes, but is also the means of communication within the country, the only tool or medium of communication between Omanis and foreigners/expatriates from all over the world who are working there. Increasingly there seems to be a need for a

single language to enable people with different linguistic backgrounds to interact in a variety of settings, especially with the revolution of information technologies. In Oman, as all over the world, English has evolved as that language and is being taught and learned with increasing intensity... (p.21)

The government's emphasis on *Omanisation*, i.e., making Oman self-sufficient in man power by gradually reducing dependence on expatriates and replacing expatriate labour with local human resources implies that Omanis need to learn English not so much to assimilate into an English speaking community as use English in order to communicate with the rest of the globe.

As has been recorded by Husna (2009):

Unless they are planning to migrate, Arabic speaking students learn English for practical, rather than cultural purposes, so that the teaching context is quite different from, for example, teaching English as a second language to migrants and refugees in Australia. Omani students learn English not necessarily for it to become part of an English-speaking community or for English to become a language of social identity... (p.22)

It is in the non-native context of teaching English to Omanis that the question of teaching phonetics and supra-segmental features arise, particularly in contexts where the necessity of teaching stress, rhythm and accent is called into question since learners are unable to master it because of mother tongue influence or simply because it is an enterprise that is fraught with futility, considering the limited interaction Omanis have with native speakers of English. The difficulty may also lie in the fact that English is a stress-timed language while most languages, including Arabic, are syllable timed. The students encounter difficulties in being able to achieve native like fluency in English because of the hurdles involved and so are put off learning other aspects of language out of fear that bad pronunciation equates to inability to learn language. This in turn can have deleterious effects on motivation and the ability to learn the language itself.

More often than not, the stakeholders, the students themselves are not asked their opinion of how useful they find learning a particular aspect of language and thus are affected by policy decisions adversely. Teachers can do their part by finding out what the requirements are and tailor make the syllabus to benefit whom they teach.

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The Study

One of the complaints emanating from both native and non-native speakers is the inability of teachers to effectively teach phonetics to learners of English as a foreign language. While some see the teaching of phonetics as an exercise in futility on grounds that it does not really help learners or teachers in any meaningful way, others maintain that English being a stress-timed language, it is essential to incorporate a phonetics component in the curriculum and teach it rigorously. The students who matter most in decisions pertaining to what to include and how much to include are often sidelined, to their disappointment and disadvantage. This study wanted to ask of Omani learners of English who learn English as a foreign language their views on the learning of phonetics.

As explained earlier, Omani student who register at tertiary institutions have English in their curriculum for 1.5 years of a three-year course where they are taught listening, writing, speaking and reading in addition to grammar and phonetics. The books in use are imports from the UK or the USA- *New Headway Series* and *Cutting Edge* series accompanied by CDs. The materials are used in language lab to teach students phonetics. These institutes have native and non - native speaker teachers. The students however are Omanis whose mother tongue is Arabic, a language spoken in most parts of the Gulf.

Classroom observations, personal interview with students and questionnaire were used to collect data. 72 learners from four colleges participated in the study and these colleges were in and around the capital city of Muscat. The results of the analyses are provided below.

1. In your opinion how useful have pronunciation classes been?

This question was asked since current ELT practices derive from the ‘Centre’ (Philipson, 1992) and recommend the implementation of such approaches as are in vogue in the Centre in the expanding circle (Kachru1986), also referred to by Phillipson as the ‘Periphery’. Thus L2 learners of English are expected to revere ‘exonormative standards’ and be faithful to the *nativeness* principle. This in turn “suggests a model of English being forced upon teacher/ learners with little regard for their own needs and preferences.” (Taylor, 2006, p. 51). A further insinuation is that it has been foisted on learners without their consent and against their preferences.

30 of the 72 learners (41.6%) answered in the affirmative, claiming satisfaction with pronunciation classes: the reason given was that good pronunciation enables a student to speak well. 9 (12.5 %) of them expressed uncertainty with “I don’t know” while the remainder seemed to have no problems with classes on pronunciation. This is important since the rate at which learners learn and the ability of learners to grasp something is proportional to the interest they show in learning and the purpose for which they are learning it.

Q2. How would you define good pronunciation?

The second question was asked since the clear dichotomy between *nativeness principle* and *intelligibility principle* manifests in the teaching of pronunciation and has ideological implications too. The responses given would determine the extent to which native speaker norms would be applied whether warranted or not. After all, as Rajadurai (2006) puts it so well!

In the event that pronunciation is given sufficient emphasis in the curriculum and classroom, it is often taught with a rigid adherence to prescribed norms, which usually means **native norms** (emphasis mine) (p. 44)

There is no reason to believe that native speaker norms are dispensed with. The textbooks in use being imports from the UK/USA, the CDs/DVDs used to help listeners with speaking recommend R. P. / General American as the norm.

In the *intelligibility vs. conformity to native speaker norms*, the worst hit/ the victims at the receiving end are often students who are seen as deficient L2 users. Intelligibility should be given precedence as every L2 user shows some MTI.

In attempting to answer the question, learners were expected to know and appreciate that their English had to be comprehensible in order to find acceptance among other English users. It did not have to subscribe to the idealized R. P. or General American.

16 learners (22.2%) said that “good pronunciation meant “accurate style” while 5 (6.94%) said it was “correct style.” 5 (6.94%) said they had “no idea” while the remaining answers were a mixture of confused and confusing responses. Three learners said that good pronunciation meant “listening carefully to the teacher”, four replied that “by speaking and

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listening to friends” one could attain good pronunciation and the rest spoke of the ways and means to achieve/improve one’s pronunciation.

The questions assume significance in light of what actually happens in classrooms in the outer circle: “...hardly anyone in the community, and certainly nobody in the classroom, not even the teacher, or speakers like the recorded voice heard on these imported tapes and CDs played in classrooms” (Rajadurai, 2006, P. 45).

Q3. Do you think good pronunciation is important to speak English?

This question was asked since fluency in a language is often confused with pseudo-accents: it is often also assumed that unless one gets rid of mother tongue influence and aims long and hard for neutral accent, one is not speaking English the way it ought to be spoken, a phenomenon that was labelled *native speaker fallacy* by Phillipson (1992). It is understandable considering that “poor pronunciation or heavily accented English tends to be stigmatized at the work place.....” (Rajadurai, 2006, P. 44) and non-native speakers are often made fun of for what is undoubtedly a genuine issue for them with regard to be able to use English as per native speaker pronunciation norms: but then, when what is standard and what is good are themselves relative terms, it becomes rather unreasonable to thrust such norms down learners’ mouths.

Almost all the learners agreed that good pronunciation was necessary to speak “good” English. Where they differed was in their perceptions about what good English is. When asked to explain what the elements of (a) good pronunciation are, nearly half the speakers rooted for British English and the other half for American.

Q4. Have you benefitted from pronunciation classes? If you have, please explain how these classes have helped you.

- (a) I have learnt to speak English in a manner that is easy to understand.**
- (b) I know how to pronounce words the way they are pronounced by native speakers.**
- (c) I have learnt to correct my pronunciation errors.**
- (d) I have been able to use English with native speakers without shyness or fear.**
- (e) I have lost the fear of being mocked or ridiculed for speaking English with an accent.**

It reflected the reasons for learners’ keenness to learn pronunciation. It is apparent that the desire to speak English clearly and easily trumped one’s keenness to speak with

native speakers. Learners have every right to learn those pronunciation norms to which they aspire but because one's accent is "linked to one's social and individual identity," (Rajadurai, 2006, P. 46) the ardent wish to maintain that identity may overrule any attempts to sound like a *British* or *American* Arab. 34 (47.2 %) of learners opted for (a) implying that the necessity to be understood well stood foremost among reasons for wanting to learn pronunciation. 13 (18.05%) learners opted for (b) which meant they were keen to attain native-like competence while an equal number chose (c) which conveyed learner willingness to correct their pronunciation errors to the extent they could. Only 5 (6.94%) chose (d) meaning that they were keen to speak like a native with native speakers and the remaining said they "lost the fear of being mocked or ridiculed for speaking with an accent" - choice (e).

Q5. Which area of pronunciation did you find useful?

(a) English consonants and vowel sounds

(b) Stress, rhythm and intonation

Students had to choose between segmental and supra-segmental features :48 students said they found learning consonants and vowel sounds very useful while 24 students claimed they were equally satisfied with learning supra-segmental features.

The rationale behind asking the question was that while the sounds of English are easy to learn, stress rhythm and intonation are not. Levis concedes that:

During the past 25 years, pronunciation teachers have emphasized supra-segmentals rather than segmental in promoting intelligibility (Avery & Ehrlich, 1992: Morley, 1991), despite a paucity of evidence for this belief (Hahn, 2004, 2005, p. 369).

While teaching them, segmentals would be useful to help them approximate their pronunciation to the ideal model, supra-segmentals can complicate things. Besides making it rather tough for learners to speak like a native, this rigid insistence on rules can push them off the learning curve altogether.

Q6. Do you believe that in order to speak English well, native speaker-like pronunciation is necessary?

This question was asked since many of the Outer Circle countries, which insist on *exonormative* standards, also demand that learners acquire a neutral accent with an emphasis on suprasegmental features. The cassettes and CDs those students listen to have a disembodied voice recommending that spoken English be spoken the way it is spoken by users of R.P. or General American. Native English speaker teachers endorse such models little realizing that it is beyond an average student.

34 (47.2%) learners claimed that they used or tried to use suprasegmentals while 34 (47.2%) said they never used it since they found it difficult and rather “unnatural/artificial/unwanted”. Two said they had “no idea”.

Teachers who had taught the students said that some of the students did try to affect on American or British accent but that they had never heard anyone speak with stress, rhythm, and accent which needed full sentences and extensive talking. Learners had limited command of English and therefore those who claimed they spoke English with suprasegmental features were either trying to impress or were ambivalent in their responses.

Conclusion

Some conclusions that have important implications for teaching pronunciation may be drawn from the study.

(a) It is rather difficult to teach sounds of any language to learners already in possession of a mother tongue when the mother tongue doesn't have these sounds. To Omani learners Arabic is the mother tongue and this language does not have /p/ sound phoneme /p/ is replaced by /b/. Likewise, Omani learners have problems with /θ/ which is substituted by /z/. Thus, *this* becomes *zis*, *thenzen*, *those zose*, etc. This is perfectly acceptable so long as meaning -making becomes possible.

As has been rightly suggested by Deterding:

There are many features of pronunciation found extensively in the region which do not occur in Inner Circle Englishes, but which do not seem to interfere with comprehension, and in some cases they might even enhance intelligibility. If a feature of pronunciation is used by a wide range of speakers

and does not stop them being easily understood internationally, there seems little reason to try to eradicate it (2010, p.364).

Deterding is speaking with reference to Southeast Asia when he talks of “pronunciation found extensively in the region” which can be applied to any of the Outer Circle regions, considering that these regions have speakers whose mother tongue is not English and which they need to learn in order to communicate across their own country, as is the case in India or across continents and countries, as is the case with most non English speaking countries of the world.

(b) Supra-segmental aspects of English are rather difficult to master: making learners undergo the rigorous exercises in order to attain mastery is an exercise in futility since the benefits of such an exercise is not too evident, particularly when English is spoken in various dialects and forms by the native speakers themselves. Some supra-segmental features such as nuclear stress are amenable to teaching while other features are not. Also, it has been known for quite some time now, based on research, that:

Accent is influenced not only by biological time tables but also by sociolinguistic realities. In other words, speakers speak the way they do because of the social groups they belong to or desire to belong to. The role of identity in accent is perhaps as strong as the biological constraints. Accent, along with other markers of dialect, is an essential marker of social belonging (Levis, 2006, pp. 374-75).

It does not do well to penalize learners for what is purely a problem of willingness to want to belong to a particular stratum of society or willingness/desire to identify with a race.

(c) Jenkins (1998) maintains that “... rigid stress-timing is no more than a convenient fiction for class-room practice” and that going by David crystal’s prediction” (p.123) that non-native speakers can dispense with.

(d) Most Omani speakers would be interacting with other non-native speakers and therefore need no aim for a native-like pronunciation. R. P. or general American can be treated as a model so that one may “approximate to them more or less according to the demands of a specific situation (Jenkins, 1998, p. 124).

Training in pronunciation is definitely an activity/an idea well worth the effort provided it is done sans value judgment and without attempts to mock learners for not being able to sound ‘native’! Pronunciation exercises and activities that promote intelligibility should be encouraged. Norms that aim for perfection should be replaced by models that learners can gainfully benefit from when learning pronunciation.

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The Rise and Growth of English Language in India and It's Perceived Relation vis-à-vis the Sense of Identity among Young Adults

Pooja Singal, M.A., M.Ed.

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Abstract

In a multilingual country like India, there exists a hierarchy among languages. While major Indian languages compete with each other for the position of power, leaving the minority and tribal languages far behind, at the top of this ladder is English, which has been variously described by educationists and politicians as an 'imposition' of the colonial rule, a 'gift' or the last 'legacy' of the imperial power. In the present context of the country, there is an increasing demand for English education, evident from the growth of small scale Private English Medium schools everywhere in India. On the other hand, all policy documents related to education stress the importance of Indigenous languages as the media of Instruction at least in primary classes. What, then, justifies the continued overwhelming presence of English in our context? This Paper attempts to outline the process of rise and growth of English language in the pre-independence India till the present time. The paper would also attempt to understand the perspective of young adults with respect to English vis-à-vis their sense of social identity through a study conducted with young adults engaged in different professions.

Key Words: English, Multilingual Society, Education, Identity, Media of Instruction

Introduction

Language is not just a medium of communication, it is the medium that helps us to construct our everyday world, grasp the social reality, and acts as a representational tool to our innermost feelings, desires, fears and expectations.ⁱ There is a close connection between Language and cognitive development. Language, according to Piaget helps us to verbalize our

understanding of various concepts, while, Vygotsky views language as developing thought. Both cognitive and language development takes place when a child interacts with his socio-cultural physical space. Vygotsky gives a lot of importance to observation of adult speech by the child. Language for him is a cultural tool. It is a product and medium of cultural transmission.ⁱⁱ

India Is a Multilingual, Multiethnic, Multicultural and Multi Religious Country. According to 1961 census, there are about 1,652 mother tongues, out of which only 33 are used as the medium of instruction in school curriculum. There are about 22 languages listed in the VIII Schedule of the Constitution of India, titled as 'Language', which is a kind of an open list, which means other languages can still be added to this list. India has been characterized by the scholars as a sociolinguistic giant with multilingualism being the soul of the giant. An average Indian can speak two or more languages in various domains of their lives with functional ease. Multilingualism is, therefore, a norm rather than an exception here. The multilingual reality of India gets complicated when a distinction is made between 'language' and its 'dialects', and a standard variety of the dialect is promoted and associated with prestige, intelligence and economic growth. "Giving recognition to a single language variety as standard creates a cadre of people who through various controls gain from the acquisition, processing, storage, transmission, retrieval and other manipulations of the language"ⁱⁱⁱ.

The situation is made more complex, as there exists a colonial past, which complicates the scenario with the presence of English as the Associate Official language of India. English has been variously described by educationists and politicians as an 'imposition' of the colonial rule, a 'gift' or the last 'legacy' of the imperial power. In the present context of the country, there is an increasing demand for English education evident from the growth of small scale Private English Medium schools everywhere in India. On the other hand, all policy documents related to education stress the importance of Indigenous languages as the media of instruction at least in primary classes. What, then, justifies the continued overwhelming presence of English in our context? This Paper attempts to outline the process of rise and growth of English language in the pre-independence India till the present time. The paper would also attempt to understand the perspective of young adults, who are engaged in various political, social, cultural, educational

and economical activities in and outside the country, with respect to English vis a via their sense of social identity by locating them into their socio-economic-cultural and linguistic reality.

The Rise and Growth of English Language in India: An Outline

English has enjoyed the status of a powerful language in India, associated with social, economic and political advancement since colonial times. Britain, usually pursued a policy of indirect rule, preferring to impose forms of government exerted by local hierarchies, who therefore needed to learn English for communication ‘upwards’, while using the local languages in interaction with those they ruled, thus, establishing a stratified diffusion of English, with only those in positions of authority needing to learn and use English with any native or near native competence. English was the language of administration and tertiary education, cementing the empire at a supranational level, and an individual needed to learn English only if he or she strove (opportunity permitting) for social, economic and political advancement. This kind of system, institutionalized in India, for example, in legal and civil service examinations that had to be taken in English, meant that language performed a kind of gate keeping function, leaving huge sections of the population unable to gain access to a model of Standard English that they could acquire. The spread of English during colonial times is often attributed to Lord Thomas Babington Macaulay's Minutes of 1835^{iv},

"...We must at present do our best to form a class who may be interpreters between us and the millions whom we govern...a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals, and in intellect."

The Minutes came in response to the debate going among the 'orientalists' and 'occidentalists' regarding the expenditure of the Sum of Rupees One lakh (By provision of the Charter Act of 1813) required to be spent by the East India Company for ‘the revival and promotion of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories’. Lord Macaulay, in his minutes, very meticulously argued in favour of English language and literature as the only fit knowledge to be pursued.

"...To sum up what I have said, I think it is clear that we are not fettered by the Act of Parliament of 1813; that we are not fettered by any pledge expressed or implied; that we are free to employ our funds as we choose; that we ought to employ them in teaching what is best worth knowing; that English is better worth knowing than Sanskrit or Arabic; that the natives are desirous to be taught English, and are not desirous to be taught Sanskrit or Arabic; that neither as the languages of law, nor as the languages of religion, have the Sanskrit and Arabic any peculiar claim to our engagement; that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed."

As a consequence of Macaulay's enthusiastic championing of the cause of English Language and Literature, Lord William Bentinck issued his resolution on 7th March, 1835 that all funds be utilized only on English education. Despite the Wood's dispatch of 1854, directing the government to promote the use of vernacular languages as medium of instruction in education to cater to the middle and lower strata of the society, the recommendations were not implemented with sincerity for the next seven decades.^v

Gauri Viswanathan in her *Masks of Conquest (1989)*^{vi} examines the colonial agenda of the British Rulers in terms of the moral, (civilizing, character building) and the pragmatic (building an intermediate, loyal 'babu' class) dimensions of the teaching of English literature and language.

It was Lord Curzon's (Viceroy of India 1898-1905) educational policy, coupled with the national movement that brought about some changes in the medium of education in India. As he observes:

"...The main obstacle which primary education has to contend with springs from the people themselves. As they rise in the social scale, they wish their children to learn English. By all means, let English be taught to those who are qualified to learn it, but let it rest upon a solid foundation of the indigenous languages, for no people will ever use another tongue with advantage that cannot first use its own with ease."

A Commission under the chairmanship of Sir Michael Sadler in 1917 observed that if a young man is unable to speak or write fluently in his own mother tongue, there is something seriously unsound with his educational system. Thus, this resulted in restricting the medium of English only to college and university stage from the 1920s onwards throughout the country.^{vii}

Post-independence India needed to find a national language. Leaders of the newly independent country believed that a national education was critical for nation building. Languages were viewed as an important tool for developing a national, as opposed to a regional outlook and for communication among a multilingual population. English was called the 'link language'. At the same time, it was seen as an asset in terms of providing access to the rest of the world, and to developments in science, technology and culture'.^{viii} Proposal to make Hindi as the National Language drew a lot of criticism from the Dravidian states, owing to their fears of being marginalized by Hindi-speaking states. When the Indian Constitution was adopted in 1950, it provides that Hindi should be the Official Language of the country, for the first fifteen years however, English also was to continue as an Official Language. Article 350 A of the constitution reads: "It should be the endeavor of every state and every local authority within the state to provide adequate facilities for instruction in mother tongue at the Primary stage of education to children belonging to linguistic minority group."

At the end of these 15 years, there were attempts to once again to declare Hindi as the National Language of the nation. However, it took 66 deaths and two self-immolations in the anti-Hindi student agitation of Tamil Nadu for the government to realize that a language could not be imposed on any people against their wishes and that repression of a student movement would automatically involve parents, teachers and the whole community. English was assured the status of the Associate Official language in 1965. Resolving the issue of National Language by having official languages instead was a stroke of striking genius. Still, the myth of a national language (Hindi) dominates the major sections of Indian psyche.^{ix}

The University education commission Report of 1949 suggested the replacement of English by an Indian Language as the medium of instruction in institutes of higher education. The Education Commission (1964-66) discussed the medium question and proposed that the mother tongue should be used up to the highest level for instruction and examination, English to

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be taught both as a subject and a library language. It suggested a Three Language Formula (TLF) to promote national integration and to provide wider choice in the school curriculum. TLF is an educational strategy for communication between people at the national, regional and local levels.^x The National Policy on Education (1968) laid down the Principles of the TLF for the study of Languages in schools as follows:

"At the secondary stage, the state government should adopt, and vigorously implement, the three language formula which includes the study of a modern Indian language, preferably one of the southern languages, apart from Hindi and English in the Hindi speaking states, and of Hindi along with regional language and English in the non-Hindi speaking states. Suitable courses in Hindi and/or English should also be available in Universities and colleges with a view to improving the proficiency of students in these languages up to the prescribed university standards. (The NPE, 1968, XVII).

The National Policy on Education 1986 fully approved and reiterated its 1968 policy about TLF. However, it was felt that the implementation of the 1968 policy had been uneven and the need for more energetic and purposeful implementation of the policy was underlined.^{xi}

English Continues!

Despite the above mentioned policy documents reiterating the need to give more credit and space to regional languages or mother tongues, it would be worth examining as to what has ensured the continued draconian presence of English in India. The data from commonwealth university yearbook 1987 reveals English to be the medium of instruction of higher education in around 120 universities out of 154, data is not available for 33 universities.

Madhu Kishwar records, "By retaining English as the medium of elite education, professions and government functioning, even after being formally freed from colonial rule, we have ensured that the schism that was deliberately created by our colonial rulers between the English educated elite and the rest of the society has grown even further. Kishwar concludes that the education system has "effectively destroyed..... {students'} intellectual curiosity and undermined their own linguistic and cultural identity..."^{xii}

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Alok Mukherjee in his book, *This Gift of English: English Education and the Formation of Alternative Hegemonies in India*, does a Bourdeauxian analysis of the process of rise and growth of English during colonial times and after, crediting it to the will of higher caste, class people to retain their hegemony by using English as the 'cultural capital'. Mukherjee rejects the claim that the domination of English even after independence simply demonstrates the extent to which the Indian mind has been colonized, because it fails to pay attention to issues of group/caste/class self interest, power and control, while absolving the local elite of any agency.

According to him, English was and remains the locus of a contest for power. “The colonial rulers and their compatriots in the Gramscian civil society, such as the English missionaries and educators, had their own objectives- a reforming mission, cultural domination, formation of an English educated bureaucracy. The colonial civil servants, administrators, scholars, teachers and missionaries were the 'organic intellectual of this hegemonic endeavour. Mukherjee also brings to light the idea of alternative hegemony that has been claimed by Women, Dalits and other people through the knowledge of English. “English is the terrain on which women, Dalits and other people with a transformational agenda are waging their own “wars of position’ in the name of broadening the English curricula, changing them, making them inclusive and/or applying different critical frameworks”.^{xiii}

English in Present Context

In the post-colonial context now, the spread of English is commonly justified by recourse to a functionalist perspective, which stresses choice and the usefulness of English, and suggests that the global spread of English is natural (although its spread was initiated by colonialism), neutral (unlike other, local languages in a country, English is unconnected to cultural and political issues) and beneficial (people can only benefit by gaining access to English and the world it opens). Kachru^{xiv} describes the way English has spread around the world as a series of three concentric circles, where English primary language speakers (from the United States, the United Kingdom, Australia, Canada, Ireland and New Zealand) constitute the inner circle, countries such as India, Singapore, Guam, and Liberia, which use English as an important second language in a multilingual setting, constitute the outer circle, and countries where English is used primarily as an international language (such as Russia, China, Japan) constitute the expanding

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circle. Much of this expansion is due to the centrality of the English language to political, economic and intellectual enterprise on a world scale. This process of emergence of “World Englishes”, “New Englishes” or “Global Englishes” challenges the notion of monolithic Standard English, espoused by the European countries as an ideology of nation state.

Perspectives of Young Adults with Respect to English vis-à-vis Their Sense of Social Identity

Language and Identity

The multilingual reality of India, enables each young adult to be at ease with more than one language to fulfill the functional requirement of communication in various domains without posing any serious threat or conflict to his/her own identity. How then, they see English, with all its colonial connotations and its present status as a world language, with respect to themselves? What importance does it have in their personal and professional lives? How do they understand the phenomena of English as a global language?

In multilingual societies, there is a hierarchy of identities. Each group stresses primary attachment to one identity and, at the same time, stresses differing degrees of attachment for other identities, each in symbiosis with the whole network of identity of the individual and of the group.

In many traditions of the world, language is treated as a ‘house’; Steiner (1971) used the term ‘unhousedness’. When a person uses his own language for expressing himself he is ‘housed’ in that language, when for political or cultural reasons he is forced to choose another language for expressing himself, then he may be said to be ‘unhoused’. Pattanayak (1978a) has extended the meaning of the term by pointing out its different implications. Since rootedness in a language is an important identity marker either opting out or being forced out may create a sense of alienation.^{xv}

In the adolescent and adult years, the development of an identity, a sense of who one is, is an important life task.

“A distinct personal linguistic style is part of one’s special identity”^{xvi}. Further psychological goals of early adulthood that call for expanded linguistic skills include both entering the world of work and establishing intimate relations with others^{xvii}.”

In terms of identity, it is probably a truism to point out that people’s language affiliations are a significant part of themselves, and of their images of themselves. Crystal notes: “More than anything else, language shows we ‘belong’; providing the most natural badge, or symbol, of public and private identity. In more specific terms, he says, that “language can become...a source of pleasure, pride, anxiety, offence, anger and even violence”.^{xviii}

Language use and identity are conceptualised rather differently in a sociocultural - perspective on human action. Here, identity is not seen as singular, fixed, and intrinsic to the individual. Rather, it is viewed as socially constituted; a reflexive, dynamic product of the social, historical and political contexts of an individual’s lived experiences. While our social identities and roles are to a great extent shaped by the groups and communities to which we belong, we as individual agents also play a role in shaping them. However, unlike the more traditional ‘linguistics applied’ view, which views **agency** as an inherent motivation of individuals, a sociocultural perspective views it as the ‘socioculturally mediated capacity to act’ (Ahearn, 2001: 112), and thus locates it in the discursive spaces between individual users and the conditions of the moment. In our use of language, we represent a particular identity at the same time that we construct it. The degree of individual effort we can exert in shaping our identities, however, is not always equal. Rather, it is ‘an aspect of the action’ (Altieri, 1994: 4) negotiable in and arising from specific social and cultural circumstances constituting local contexts of action. From this perspective, individual identity is always in production, an outcome of agentive moves, rather than a given.^{xix}

From the above discussion, it is clear that there is a close relationship between language and identity in the lives of individuals. How does this negotiation of identity occur when an individual is involved in different professions which require him/her to use a language which is not free from colonial connotations? As has been suggested by many studies in India, the degree of proficiency in English depends on a lot of social, cultural and economic factors. It also decides

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the extent to which economic opportunities would present themselves to an individual. Hence, an attempt has been made to understand the perspective of young adults, who are engaged in various political, social, cultural, educational and economical activities in and outside the country, with respect to English vis-à-vis their sense of social identity by locating them into their socio-economic-cultural and linguistic reality.

Sample Chosen and Methodology Used

Since I wanted to explore the perspective of young adults engaged in different professions, seven participants in the age group of 25 to 28 were selected from very different professions. The initial decision was to interview only those people who were engaged in global professions and were situated outside the country in the global scenario, however, as the study proceeded, a need was felt to talk to professionals with varied degree of proficiency and exposure to English language to capture the spectrum of experiences young adults from very different socio-economic-cultural and linguistic backgrounds go through. This has allowed me to see the pattern of similarities and dissimilarities in the attitudes and perceptions of participants from diverse linguistic and professional background towards English. However, it should be noted that the participants represent the broader middle class umbrella, coming from lower-middle, middle-middle and higher-middle class backgrounds. The profiles of the participants are given below:

- Vineet

Vineet is a software engineer who has completed his engineering degree from KIET, UPTECH University. Currently, he is pursuing his Masters in Engineering from University of Texas, Dallas. Vineet's first language/mother tongue is Punjabi.

- Paridhi

Paridhi has done her Masters in Art Conservation and Heritage Management from IP University. Currently, she is situated in London, UK, working as a painting conservator with some firm. Paridhi's first language is Hindi. But, to her English came naturally, as she was

brought up in Andhra Pradesh, so it was imperative for her to learn English to communicate with non-Hindi speakers.

- Varun

Varun has done his B.Com (Hons.) from Delhi University. Currently, he is situated in Dubai, working as a Chartered Accountant with a Multinational Company. Varun's first language is Hindi.

- Jagandeep

Jagandeep is also a software engineer who has done his B.Tech from Jaypee Institute of Information Technology, Noida. Currently, he works as a software engineer for R systems International Limited. Jagandeep's first language is Hindi, although his mother tongue happens to be Punjabi. Jagandeep's family is multilingual in the sense that her mother comes from Assam and she speaks Bengali, Assamese, Hindi, Punjabi and English.

- Rajat Pratap

Rajat Pratap has done his B.Sc in Nautical Science from Pune University. He is currently a second officer in Merchant Navy, on board British Councilor. Rajat's first language is Hindi.

- Divya:

Divya is a commerce graduate, who has done her MBA through distance learning. She takes private lectures for MBA students, as well as, works as a consultant for cosmetic company Oriflame. Divya's first language is Hindi.

- Dorpon

Dorpon is a Journalist who works with ICT group. He comes from Commila, a district town in Dhaka. He went to Dhaka for the first time to attend University by virtue of a scholarship. Dorpon has done a course in Media Studies and Journalism. Currently, he is situated in Dhaka. Dorpon's first language is Bengali.

To explore the research questions, semi structured online, as well as, face to face interviews were conducted. Participants were asked questions about their social-economic background, they were asked to describe the linguistic environment at home, their initiation into English Language: time and context, the whole experience of learning to read/write/ speak in English: any remarkable episode that stands out in their experience, their reasons for making an effort to learn English (if they made any), if there were any special incident/event or factor which made them realize the importance of learning English, how do they associate with English now; Personally and Professionally? And also, if they thought it was important to maintain a standard of language. The questions were not asked in any strict order, rather, as and when the participants' responses led the researcher to a particular point of discussion. Their responses have been organized and analyzed along the following major themes which emerged from the conversations:

Relationship of English with the Professional Identity

With English emerging as the global language of communication, all the participants emphasized the importance of English in their professional identity.

As a student in Texas, United States, English is the only language for communication for Vineet. "You think anyone can survive in a country where English is only language? That's the reason that one got to give TOEFL before coming to US".

For Rajat, it is one of the two languages allowed at sea according to the rules of shipping law. His profession in Merchant Navy requires a lot of travelling around the world. English then, becomes the connecting link. It is also the language used at railways, and airports across the world, because "somewhere somehow people have studied English in their curriculum", therefore, it has been espoused as the global language for communication. So, for Rajat, it is mandatory to be fully proficient in English if he wants to pursue his career in merchant navy.

For Dorpon, it is "Better English, Better Career". As an ICT journalist, he is supposed to collect different information from different websites, which are in English. He attends several

press conferences; most of the speeches too are given in English. Technology products' names as well as any information related with them are also in English. 'How would he continue his profession, he asks, without English'?

Working as a Chartered Accountant in Dubai, Varun needs to know good amount of English to negotiate his meaning across. It is today's world requirement, especially, in the big corporate world. Although Varun's vocabulary is not so expansive, yet he manages while writing reports. Without his proficiency in English, he would not have been able to migrate to Dubai to work for a bigger firm.

For Jagandeep, as a software engineer, he often has to deal with 'firangis', so a good working grasp over English is required to avoid any ambiguity due to miscommunication. Also, all his office work is done in English. As English has emerged as the language of communication among professionals, it is easy to interact with people from different backgrounds to carry out the daily business.

Situated in London, for Paridhi, English obviously is the only language of communication. It was her proficiency in English to a great extent which helped her to relocate herself from India to London as an art conservator.

“How do you think I will progress in this big bad world? Well, people who are dumb to understand Hindi especially Britishers can understand what I'm saying if I speak English. Not everyone is as smart as Indians to be multi-lingual.”

As a lecturer for a private institution, Divya has to teach senior MBA students who come from very different linguistic backgrounds. It becomes imperative for her, then, to communicate in English to put her knowledge across to students. She also finds it difficult to locate reading material for MBA in Hindi, therefore, it is all the more important for her to work on her English. From the above discussion, it is apparent that proficiency in English has helped all the professionals across middle-lower, middle-middle, and middle-higher class to get firmly established in their respective fields. Satisfaction in one's career is one of the psychological

goals of young adulthood. It helps in the consolidation of one's professional identity. Therefore, it can be seen that English has a very strong influence on the professional identity of the young adults. Emergence of English as a 'universal' or 'global' language, has made it necessary for the professionals to be well versed in it as English is a major language of communication across countries and is seen to open up opportunities.

Relationship of English with the Personal Identity

There was a clear demarcation seen in the attitudes of young adults in assigning the importance of English in their professional and personal lives, while all emphasized the importance of English in their respective careers, irrespective of their profession, their linguistic background and their socio-economic status, in their personal lives most of them reported that it was not 'mandatory' to know English.

At home, most of them interact in either their mother tongues or their preferred first languages. It was observed that, in lower-middle class families, use of English as a medium of communication is considered to be an intrusion. Both Divya and Dorpon reported that they faced some problems while trying to use English in their home environments, as they were being laughed at for using a language not their own. They were directed by their family members to show off their English snobbery elsewhere. Clearly, in their contexts of lower middle class, English was seen as a marker of upper class consciousness, which implied superiority. Dorpon narrated an interesting incident. When he tried to practice English with his brothers in his village, they made fun of him, calling him "Bangla kuttar Engregi khu" meaning "Bangali Dog speaking in English". Similarly, Divya's attempts to use English at home were discouraged and she was told to use English only in her school with her friends. Rest of the participants reported that they use English sometimes with those family members who are also well exposed and well versed in English, while having discussion on career and other general talks.

Proficiency in English however, plays an important role among the peer groups only if there are other proficient speakers of English in the group. Vineet's friends listen to English music a lot; therefore, he too is inclined towards it. Jagandeep and Dorpon got motivated to speak in English after observing their other friends who had considerable command over the

language. Jagandeep observed that those with good hold on English were also the best informed and knowledgeable, as they were also the good readers. So, he would feel himself “inferior”, if he could not match their level of proficiency and fluency. Dorpon reported that it projects him as being ‘smart’ in front of his friends. It also helps to get a girlfriend and a boyfriend. Paridhi, Rajat, Varun and Divya often use English as the language of communication among friends.

From the above discussion, it can be concluded that although English plays an important part to be a member of the in-group, yet, it does not hamper the sense of personal identity of young adults. It is not to imply that they did not struggle to learn English while growing up, in fact, they all reported of making a conscious effort to learn it, but, Young adults by now have a clear understanding of their linguistic identity in their personal lives. It is their own respective mother tongues and/or first language, which lends them a linguistic identity. So, they can clearly differentiate between their personal and professional roles. The concept of 'houseness' can be clearly identified here.

Perceptions of Young Adults on English as a Global Language

Most of the professionals attributed the emergence of English as a global language to its availability as a “Communicative Language” across the countries. Vineet understands the recognition of English as a ‘universal’ language as a factor of it being the primary language in United States. And all other countries, which sort of depend on US for their business, have to learn English. India and China are two examples. However, in India, English is given all the more importance, because in comparison to China, India’s ‘service sector’ is more involved with US.

Rajat understands the phenomena of English emerging as a global language due to its usage for language of communication at airports, railways and in tourism in many countries. He pointed out that the statistics shows that on an average every person has studied it somehow somewhere. Therefore, it is espoused as a medium of communication on airports, railways and in tourism.

For Dorpon, English acts as a “bridge of communication”, as it is the only language recognized worldwide. Dorpon announced very categorically that he wants to become a man of

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“International standards” for which he needs English and without knowing it, would he have been able to talk to Pooja? He relates the emergence of English on the world stage with the process of globalization. And thinks it is English which has ushered in globalization, “English is the media of globalization”.

According to Jagandeep, English is the most common language spoken across the countries to exchange dialogues, it is a language which is evolving fast as compared to other languages, also, the amount of information and knowledge which is accessible through print media and electronic media in English is so vast, that people hardly find it in other languages. So, no doubt, if English is emerging as a global language.

For Divya, English ‘opens up gates for communication’. It is an ‘international language’ through which you can capture the world. Paridhi and Varun take it as a ‘given’ that English is a global language and has existed so, since their growing up years.

From the above discussion it is clear, that Young adults see English and the process of globalization inextricably intertwined with each other. Whether it was globalization which popularized English or it was English ushering in globalization remains an issue, but, now with India, participating in the world economy with one of the largest BPO sector, emergence of English as a global language cannot be ignored.

Perspective of Young Adults on Their Own Languages and English as a Colonial Language

It was very interesting to see that though all the participants recognized the importance of English in their own professions, as well as its importance on the world stage, they did not have any negative attitude towards Hindi or their own first languages. Rajat almost lamented the fact that here in India, proficiency in English is considered to be synonymous with the amount of knowledge that one has. People forget that a beggar from US speaks better English than a University Professor here in India, because it happens to be his mother tongue. So then, what is the point of taking pride in speaking English here in India? He also highlighted that if Hindi had been promoted the way English had been in India, we would have grown stronger as a nation. This strong sense of recognition of the importance of one’s own country’s languages seems to have come from his observation of other countries taking pride in their own local languages

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rather than a foreign language. English was learnt because it happens to be the connecting language of the people across the world. His notion seems to be a well-informed one, as due to his service in merchant navy, he has got an opportunity to travel widely. Rajat also very vehemently rejected the notion of hierarchical nature of languages. For him, the underlining question is of putting your meaning across, and not of establishing which language is important than the other. Although, he understands that English is considered to be a status symbol here in India, he personally would like to see languages from a functionalist point of view, of that of serving the overarching need for communication.

Dorpon also took a stance on English as a colonial language. He suggested that “English people have dominated the subcontinent for many years, although they have done a lot of misjudgment on us, for which they would suffer, but they have made us smart. Their language has made a position in the whole world as a common language. So, he does not care about the nation of this language, he takes it purely as a medium of communication”. Dorpon also shared his concern for English as mediating and facilitating globalization, harming the native local languages and cultures of the countries such as Nepal, India, Srilanka and Bangladesh. He very characteristically mentioned that Indians follow American culture and then Bangladesh follows a mixer of Indian and American cultures. Like this, “are we not losing our cultural Uniqueness? Our entity as a nation?”

Despite her high level of proficiency in English language, Paridhi too wished that Hindi should have been the global language of the world. In India, we have been made to speak in English because it is a global language.

From the above discussion, it is clear that for those young adults who have had an opportunity to travel abroad, although it is necessary to know and to be proficient in English, sense of their own linguistic identity becomes prominent in a linguistically different atmosphere. Their experiences abroad inform them of the growing need to know English to be able to participate in world economy, it also makes them conscious of the importance of their own mother tongues and local languages back home.

Stance of Young Adults on Different Varieties of Englishes

Most of my participants were aware of the existence of different varieties of English such as American, British, New Zealand, Canadian and Indian. However, it was noticed that while Young adults were flexible in using different varieties of English according to the context and situation while speaking, while writing, they all seemed to stick to a standard. This difference in attitudes towards speaking and writing is due to their perception that writing is basically documenting, which would then be referred by others in the future, and would involve some kind of evaluation on the part of the reader. Therefore, for the sake of comprehension, writing should be done formally keeping in mind the norms of standard language. For most of them, Cambridge and Oxford dictionaries remain the reference points of Standard English.

Except for Paridhi and Vineet, for whom it is imperative to stick to British accent owing to their specific locations in academic contexts, rest of the participants use a mixture of British and American English. They all reported of varying their accents and pronunciation according to the person they were speaking to. Comprehension is the key issue, communication the main idea. Therefore, speaking involves constant assessment of the situation to make the dialogue possible.

Conclusion

The purpose of this section is to summarize and bring into focus the important points which have emerged from the study. Young adults from Indian subcontinent today acknowledge the emergence of English as a global language owing to the process of globalization. While all of them feel that knowledge and proficiency in English contribute to their professional identity, enabling them to get a firm grasp in their respective fields, they all feel that their personal identities are defined more by their own mother tongues or first languages. Although English does add to their ‘smartness’ in their peer groups, knowledge of English is not ‘mandatory’ to maintain their personal relationships. In lower middle classes, use of English in home environments is considered to be intrusive. It is the “communicative aspect” of English which is emphasized mostly by the professionals, which enables them to engage in interaction internationally. Some concern is felt by the professionals that owing to its overwhelming presence in India, English may hamper the growth of local languages. Young adults who have

travelled abroad become conscious of the importance of their own mother tongues and local languages contributing to their linguistic identity. Young adults are conscious of different varieties of English which exist, however, they make a conscious choice of speaking in a particular accent according to the context, purpose and the person they are speaking to, sticking to a standard variety while writing. Thus, the study points towards the idea of identity as a socio-cultural construct, negotiated according to different circumstances.

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The Rise and Growth of English Language in India and Its Perceived Relation vis-à-vis the Sense of Identity among Young Adults



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Critical Thinking and English Language Teaching with Reference to National Curriculum of India

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Abstract

The present authors will examine the current position of critical thinking in India from different perspectives in this section. Looking at the historical background of the concept in India, and long familiarity of the Indians with logical thinking, the authors illustrate the current status of critical thinking in India from two main perspectives. First, they review the Educational system which includes curriculum content and framework set for schools, the practices or teaching methods adopted by the teachers in the system, and finally the way that students' achievements are examined. Second, the authors discuss washback of the educational system, which demonstrates how successful or unsuccessful the present educational policies are in practice, based upon feedback of employers as one important stakeholder of the system, teachers, students, and so on. At the end, some suggestions will be posited on how to heighten the efficiency of Education with regard to English language teaching and critical thinking. The suggestions relate to areas of student teacher education, policy making, and assessment system.

1. Discussion

1.1. Historical Background

It has been asserted by some authors that people belonging to the culture of East lack criticality. Though India has not been specifically named to belong in this group of countries (e.g. China, Thailand, and so on), its people have similarly been always considered as not to be noncritical thinkers. However, the advancements happening in India over the past few decades are all copies of western technologies or the trace of other systems of thought existing in long past which has been sort of activated as questions to be answered. Studying the related literature shows that (Hongladarom, 2006) India and China had their own indigenous traditions of logical and argumentative thinking. Tscherbatsky (1962; 31-34)

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showed that India is one of the greatest logical and philosophical civilizations of the world. He evidenced that the argumentative thinking had existed since ancient times, and that the fate of entire monastery depended on public debates at the times of Dignaga and Dharmalirki. As such, Dignaga won his fame and royal support through defeating of the Brahmin Sudurjaya at Nalanda Monastery (cited in Hongladarom, 2006).

1.2. Status of Critical Thinking in English Language Education System of India

Prior to discussing on the position of critical thinking in the curriculum of Indian education system, it is needed to have an overview of the development and progress of the education system since independence. After independence, the Department of Education under the Ministry of Human Resource Development was established on August 29, 1947 with a mandate to provide and expand educational facilities for the public. After working on quantity of teaching materials for years, it gradually started working through quality education. A few drastic actions were thereafter taken in Indian education to get where it is now, in terms of quantity and quality. National Council of Educational Research Training (NCERT), was, for one, given the responsibility to develop a National Curriculum Framework (NCF). It was also assigned to review the framework at regular basis. The development of NCF provided opportunities for researchers and educationists as well as the experienced school teachers to reconsider the implemented curriculum, and to react to the collected and collated feedback based upon its washback.

One major move toward quality education can be traced back to when, for the first time, National Curriculum Framework (NCF) 2005, incorporated critical thinking in the framework. In NCF (2005), a significant shift was made from underlying behavioristic theory of learning in extra curriculum frameworks to constructivist ones. Thus, in NCF (2005), the most important aspect of learning are: developing capacity for abstract thinking and reflection which students learn in a variety of experiences like reading. According to Khirwadikar, 2007 focus on issues, such as connecting knowledge to life outside helps shift from rote learning to constructing knowledge, providing wide range of experiences for overall development of a child and bringing flexibility in the examinations. That could be considered a revitalization of traditional logic which had existed in India at ancient times but waned for reasons.

However, the question arises that how the guidelines set by the NCF brought about Indian education system in effect. Observation of many Indian educational analysts (e.g. Neera Chopra) of the mainstream practices in Indian schools and colleges reveals that the biggest flaw in the education system is perhaps that it incentivizes memorizing above originality, and Indian education system is still a colonial education system geared towards generating *babus* and pen-pushers under the newly acquired garb of modernity. Evaluation system is also mismatched with critical thinking related guidelines of NCF (2005). The straightjacket testing practice fuels the teaching and learning practices in India. Much of the testing forces teachers to overly concentrate on lower-order thinking skills.

According to Neera Chopra (2015), the students cram before the examination and after the exam they cannot recall a thing. Neera Chopra further adds that teachers teach every page of a textbook that is prescribed whereas in B.Ed. trainee teachers are also taught that textbooks are only a teaching tool/ aid. After the elapse of many years from the time that the stepping stone of changes was laid, Indian school classrooms are now plagued by uncreative and non-critical thinking teaching and learning practices.

The present circumstances in English language subject classrooms, which turn out to be the focus of attention in the present study, need to be evaluated in detail. The common teaching practices in most Indian schools and colleges, particularly in rural and semi-urban areas, are bilingual method or the translation method (Ponniah, 2007). Dictating notes and memorizing the dictated notes are common practices in the classrooms (Ponniah, 2007). In fact, teachers still stick to outdated language teaching approaches instead of adapting to the recent needs and changes. Moreover, the characteristics of the Indian English language classrooms are also responsible for part of the problems. The size of the class, the constrained time of it and the students of highly mixed abilities are just to name a few of these characteristics, contributing to more ineffectiveness of the teaching. It is obvious that the existing ESL classroom does not encourage students to think critically or creatively.

The students in Indian schools tend to lack the ability to express their inner words. That is, they are not able to demonstrate their voice. They mostly learn chunks of language (i.e. vocabulary, grammatical rules) without trying to use them in real context to meet communication needs. The students tend not to be able to construct sentences on their own

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and express their ideas while writing or speaking. This becomes more evident in their interaction with other English speakers. In fact, they are more directed to think of what to learn than how to learn. This undesirable form of interaction can be considered in terms of varied types of talk presented by Mercer, Dawes, Wegerif, and Sams (2004, cited in Halbach, 2015). The three types of talk are Disputational talk, Cumulative talk, and exploratory talk. Indians' speaking performances may fall mostly in categories of Cumulative and Disputational. Because the Indian speakers may apply their memory and add information related to the topic come across in an interaction, they are less likely to engage critically and constructively. The above argument about Indians' speaking English abilities, mostly developed in schools both through English subject and content based instruction they receive in English-medium schools and colleges, can be supported by Wei and Llosa's (2015) study that analyzed Indian TOEFL test-takers' speaking responses. According to Wei and Llosa (2015), many responses from Indian test takers were rather linear in their rhetorical structure, which was identified by Indian raters as a feature of Indian English.

In addition to the mismatched teaching methods that are employed in instruction of various academic subjects, assessment system plays a pivotal role in any education system. The assessment, as a complementary component of instructional methods adopted, not only demonstrates students' achievement through a particular course period but also shows how the students are taught and what they are expected to learn. The skills and abilities students demonstrate is one determining factor of how practical the teachers' teaching and the students' learning are.

Studying the assessment system of India shows that students are expected to apply more memorization and less using higher order thinking skills, such as analysis, synthesis, and evaluation. Thus the students are mainly reliant on rote learning. This argument has been supported by many Indian educationists and researchers. For instance, speaking with *The Times of India* (June 19, 2011), former chairman of UGC and the chairman of the NCERT's National Curriculum Framework 2005, Professor Yashpal told: "No one can get 100% in so many subjects. Clearly, we can see the emphasis on rote learning, and an exam oriented approach, which is killing creativity and soft skills. This is a conspiracy of examiners, schools and coaching industry." Likewise, according to a research paper by a NCERT official submitted to the International Association for Educational Assessment, the present

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system of assessment and evaluation for school education in India is exam-based. The research paper also states, “Assessment focuses only on cognitive learning outcomes and in the process, co-curricular domains are neglected, even though co-curricular areas are an equally important and significant part of child development. Even in curricular areas, the focus is on rote learning and memorisation, characterised by a neglect of higher mental abilities such as critical thinking, problem solving and creative ability” (Sahay, 2015). Such documentation has been provided so as to get a deep insight into present circumstances.

The flaws of such an education system including the teaching practices and assessment discussed earlier both reflect in the society and undermine validity of Indian education system itself. One implication of the system encouraging more rote learning than critical thinking is a large number of college graduates who are not well prepared to do their social responsibilities in positions they should normally function. According to National Association of Software and Services Companies (NASSCOM) only 10% to 25% of undergraduates acquire qualifications and specific skills sets based on which prospective employees are looking to employ. Such problems have also been stated a number of times in the Indian Media. For instance, *The Times of India* (13 Jun 2011) states that the skills deficiency of engineering graduates falls into three main areas, namely: critical thinking, communication, and the ability to function well as part of a team. However, it is not safe to make a generalization of this type since there are also many brilliant graduates in different areas of interest. The uncritical thinking majority we talk about in this study is an outcome of some mundane cultural and social conventions discouraging students to ever appreciate exploring the topics, but are directed to mug up the matter and focus on meeting the requirements of examinations and not to hone their communication skills.

Conclusion

Indian education, particularly in connection with English language education, requires that some urgent remedial actions be taken so as to heighten the efficiency of Education. As discussed earlier, deficiency of critical thinking in school and college graduates is a major problem caused by methodologies adopted by teachers who are not prepared to adjust themselves with modern aims of education stipulated clearly in NCF, and mainstream college and schools’ examinations. The teachers who have not been taught in critical thinking contexts could not adopt apt strategies to develop students’ criticality. Neera Chopra, the **Language in India** www.languageinindia.com ISSN 1930-2940 17:6 June 2017 Reza Omidvar, Doctoral Student in Linguistics and Dr. B.K. Ravindranath, Ph.D. Critical Thinking and English Language Teaching with Reference to National Curriculum of India

Academic Analyst with 38 years of experience in planning, design, development and project management, in the website called *The Progressive Teacher* (March 4, 2015) has stated that “most teachers do not even know what Bloom’s Taxonomy is, how they will set questions which involve thinking skills”. The teachers may also become concerned about the time constraint considering the number of students in classrooms. Thus, it seems quite necessary to prepare student teachers in all disciplines using a curriculum which is totally based on critical thinking instruction. This aim can be only achieved by employment of experts in critical thinking instruction. Moreover, some courses in all disciplines can be held to train current teachers how to use critical thinking strategies in their teaching.

The examination system, which presently focuses on the students’ liability to learn the content of textbooks taught, requires a thorough revisit. In fact, the examination system should be modified so that it could encourage the conceptual learning in students. Then learners will be directed to deep understanding and application of the knowledge learned in classrooms.

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Number and Gender in Kishtwari: A Morphological Study

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Abstract

Although linguistic study of Kashmiri began in the 19th century, no linguistically oriented investigation has been undertaken to study its dialects, particularly Kishtwari. Although Grierson regards it as the only true dialect of Kashmiri, the dialect is still unexplored vis-a-vis modern descriptive framework. The dialect shows significant variations from standard Kashmiri in phonology, morphology and lexicon but linguistic research on these aspects of the dialect is inadequate and fragmentary. In this backdrop the present paper aims to provide a description of the number and gender morphology of Kishtwari.

Key words: Kishtwari, Number, Gender, Suffixation, Suppletion

Introduction

The state of Jammu and Kashmir has a rich linguistic diversity with languages like Kashmiri, Dogri, Ladakhi, Punjabi, Balti, Shina, etc., contributing to the linguistic composition of the state. Kashmiri language is primarily spoken in the valley of Kashmir and the neighbouring areas like Kishtwar, Doda, Ramban, etc. The language exhibits regional as well as social variation. The regional dialects of Kashmiri can be broadly classified into two groups: (i). those dialects which are spoken in the valley of Kashmir, and (ii). those which are spoken in the regions outside the valley of Kashmir. Kistwari and Poguli are the two main dialects spoken outside the valley of Kashmir.

Kishtwari is spoken in the valley of Kishtwar lying to the southeast of the valley of Kashmir on upper Chinab. It is bordered on the south by Bhaderwahi, on the west by Chibbali and Punchi and on the east by Tibetan speaking region of Zaskar (Koul, 2005:2). Kishtwari is

one of the important regional dialects of Kashmiri. According to Grierson (1919:233), it is the only true dialect of Kashmiri, which shares some features of standard Kashmiri but retains archaic features which have disappeared from the latter.

Methodology

For the present work, intensive fieldwork was carried out to collect data from various areas of Kishtwar. A questionnaire was developed consisting of words and sentences focused on the nouns of Kishtwari. The data was elicited from the informants by direct questioning. The corpus was developed by recording the responses of the native speakers of different age groups and varied educational backgrounds. The researcher made room recordings of the data by using highly sophisticated voice-recorders. The data was then transcribed and analysed using the morphological methodology of language analysis.

Noun Morphology

Based on the morphological analysis, a brief sketch of the noun morphology of Kishtwari is provided in the following lines which involve the description of number, gender and case of Kishtwari.

Number

Kishtwari has a two-tier number system, i.e., singular and plural. Plurals are formed from singular stems by suffixation, vowel change and palatalisation. A number of forms remain same both in singular and plural. Kishtwari employs different rules for plural formation of masculine and feminine nouns.

The various rules that govern the change of number in Kishtwari are described below.

Formation of Feminine Plurals

A central high short vowel [i] is added to the CVC base structure to obtain its feminine plural form.

Examples

tɔs (sg) → tɔsi (pl)	‘wall’
ra:t (sg) → ra:ti (pl)	‘night’
mačh (sg) → mačhi (pl)	‘house fly’
ga:v (sg) → ga:vi (pl)	‘cow’
še:R (sg) → še:Ri (pl)	‘ladder’

A central low long vowel [a:] is added to the CVC base structure as a plural marker.

Examples

me:š (sg) → me:ša: (pl)	‘buffalo’
ga:D (sg) → ga:Da: (pl)	‘fish’
zāg (sg) → zāga: (pl)	‘leg’
nas (sg) → nasa: (pl)	‘nose’
zev (sg) → zeva: (pl)	‘tongue’
raz (sg) → raza: (pl)	‘rope’

In the CVC base structures if the vowel is high, [e] is added to the stem and the vowel is lowered. Lowering of vowel takes place as per the following pattern.

i	→	e
u	→	ɔ
ə	→	a

Examples

tshi:li (sg) → tshe:le (pl)	‘goat’
ki:R (sg) → ke:Re(pl)	‘watch’
khu:ti (sg) → khɔ:te(pl)	‘she ass’
mu:li (sg) → mɔle (pl)	‘raddish’
lu:Ri (sg) → lo:Re(pl)	‘stick’
tə:Ri (sg) → ta:Re (pl)	‘beard’
gərɪ (sg) → gare(pl)	‘cocunut’

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In the CVCVC structure, the first vowel is lowered and the penultimate vowel is dropped and a plural marking suffix [e] is added to it.

Examples

kukiR (sg)→ kəkRe (pl) ‘hen’
 mə:rin^j (sg)→ma:rne (pl) ‘bride’
 tʃhipiR (sg)→tʃhepRe (pl) ‘basket’
 gəgiR (sg)→gagRe(pl) ‘mice’

A front mid short vowel [e] is added to the CVCVC structure as a plural marking suffix without changing the rest of the sequence.

Examples

və:til (sg)→və:tile (pl) ‘cobbler’
 bidilⁱ (sg)→bidile (pl) ‘ant’
 kə:kij (sg)→ kə:kije (pl) ‘lizard’
 pipilⁱ(sg)→pipile (pl) ‘chilly’
 gabizⁱ(sg)→ gabize (pl) ‘ewe’

Formation of Masculine Plurals

In the CVC base structure the vowels [o] and [a] are changed to [ə] and the final consonant is palatalised to obtain the plural form.

Examples

co:k (sg)→cə:k^j (pl) ‘knife’
 ma:R (sg)→mə:R^j (pl) ‘log of wood’
 no:R (sg)→nə:R^j (pl) ‘big pipe’
 mo:l (sg)→mə:l^j (pl) ‘father’
 tsok (sg)→tsək^j (pl) ‘bitter’

Final consonant of the CVC structure is palatalised without changing the rest of the sequence.

Examples

kul (sg)→ kul ⁱ (pl)	‘tree’
chu:R (sg)→ chu:R ⁱ (pl)	‘walnut’
tsũ:Th (sg)→ tsũ:Th ⁱ (pl)	‘apple’
kuR (sg)→kuR ⁱ (pl)	‘horse’
koTh(sg)→koTh ⁱ (pl)	‘knee’

The final consonant of the CVCVC structure is palatalised for pluralisation. The rest of the sequence remains unchanged.

Examples

tseDul(sg)→tseDul ⁱ (pl)	‘he goat’
biju:R(sg)→biju:R ⁱ (pl)	‘insect’

A central high short vowel [i] is added to the CCVC base structure as a plural marking affix.

Examples

bro:R (sg)→bro:R ⁱ (pl)	‘he cat’
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The penultimate vowel [u] of CVCVC structure changes to [i] and the final consonant is palatalised.

Examples

gə:muR (sg)→gə:miR ⁱ (pl)	‘male sparrow’
kā:dur(sg)→kā:dir ⁱ (pl)	‘baker’
gabuD (sg)→gabiD ⁱ (pl)	‘ram’
bəkut (sg)→bəkut ⁱ (pl)	‘boy’

A lot of masculine nouns have the same form in the plural also.

Examples

ma:rə:nj (sg/pl)	‘bridegroom’
bra:g (sg/pl)	‘lion’
tez (sg/pl)	‘deer’
šə:lɪ (sg/pl)	‘fox’
gɔgal (sg/pl)	‘turnip’
ka:v(sg/pl)	‘crow’
zami:ndu:z(sg/pl)	‘earthworm’

Gender

Nouns in Kishtwari are divided into two classes on the basis of the gender, i.e., masculine and feminine. Animate objects follow the natural gender, males being masculine and females being feminine. While as the gender of in-animate words is recognized by various word endings. The main gender forming processes in Kishtawari are suffixation, vowel change and suppletion.

Suffixation

Below are the various suffixes/ markers which are added to the stems of a particular gender.

Masculine Forming Suffixes

-da:r	kariz-da:r	‘borrower’
	duka:n-da:r	‘shopkeeper’
	tha:n-da:r	‘inspector’
	The:ke:-da:r	‘contractor’
-vo:l	a:nca:r-vo:l	‘pickle seller’
	kudi-vo:l	‘horse owner’
	maka:n-vo:l	‘house owner’
	re:di-vo:l	‘cart puller’

Feminine Forming Suffixes

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-sĩ: kha:r kha:r -sĩ: 'blacksmith's wife'
 tob tob -sĩ: 'washerwoman'
 pi:r pi:r- sī: 'muslim priest's wife'

-ə:nʲ	pənDith	pəndith-ə:nʲ	'pandit woman'
	DakTar	DakTar- ə:nʲ	'lady doctor'
	mastar	mastar- ə:nʲ	'lady teacher'
	gujur	gujur ə:nʲ	'gujar woman'

From the above examples it is clear that in Kishtwari, masculine forms (stems) are taken as base and feminine forms are derived from them. Besides suffixation the various phenomenon that govern the change of gender in Kishtwari are discussed below:

Vowel Change

In the CCVC structure, the vowel is raised and the final consonant is palatalized.

Examples

kra:l 'potter'
 krə:lʲ 'potter's wife'
 bro:R 'he cat'
 brə:Rʲ 'she cat'

Suppletion

Suppletion is the replacement of one stem with another, resulting in an allomorph of a morpheme which has no phonological similarity to the other allomorphs.

Examples

tsi:Rʲ	'male sparrow'	gə:muR	'sparrow'
dā:d	'bull'	ga:v	'cow'
bəkut	'boy'	ku:Rʲ	'girl'
mo:n	'man'	zana:n	'woman'

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Understanding Concentricity: CharuSheel Singh's Mandala Literary Theory

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Abstract

Esoteric tradition is fertile and full of the seeds of mystic ideas. It has been providing substratum to sprout those seeds of ideas into the lofty and exalted trees of language, literature and culture. In Indian tradition, Vyas, Valmiki, Panini, Mammata, Bhartrihari, cultivated the tree of knowledge. They propounded different literary theories which are universally acknowledged. Where Panini is known as the father of linguistics, Bhartrihari is famous for Sphota theory. Here, this paper explores the post-modern literary theory of Mandala propounded by Charu Sheel Singh, for understanding the literary text in oriental way. In this paper, I have focused on the ontogenesis of Charu Sheel Singh's theory, which takes its origin from concentric imagination that originates the different shapes of poetry. Further, it discusses the body plexuses as transcending factors of thoughts which like, twelve forms of Indian deity *Kali*, govern all the forms of his poetry after the assimilation in the mega center (Shiva). The kinetic energy produced during this process re-generates true sublime (*parmaanand*) in literary arts of the poets, like Vyas, Balmiki, Dadu Nanak, Ravidas among others. In the last section, I have concentrated my focus on the reader's response that stands on the other periphery of literary art.

Keywords: Kinaesthetic, *Mandala*, Ideas in motion, Chakras, Buddhist *kayas*, genealogy, genesis of *mandala*, *rasas*, *senary*, *septenary*, *chhidakasha*, *bodhichita*, *Virat Swarupa*, *two equilateral interlaced triangles*, physical plane, Archetypal plane, *Ida*, *Pingala* and *Sushumna*, three *gunas*, *trikal*, Intersecting globes, concentric cycles, *Nirvikalpa Samadhi*, lyric, epic

Mandala

Literally, the term *mandala* is a Sanskrit word which means circle. It has different imperatives. The beginning letter "M" is very mystical. H.P Blavatsky is of the view, "the most

sacred of all letter is M. It is both masculine and feminine, or androgyny, and is made to symbolize WATER, the great deep, in its origin” (Blavatsky Vol.I 384). In Oriental and Eurocentric esoteric tradition it stands for the wave. The letter MA is equivalent to, and corresponds with, number 5- composed of a binary, the symbol of the sexes separated, and of the *ternary* symbol of third life, the progeny of the binary. This, again, is often symbolized by the pentagon, the letter being the sacred sign, a divine monogram. MAITREYA is the secret name of fifth Buddha, and the *Kalki-avatara* of the *Brahmans*, the last Messiah who will come at the culmination of the Great Cycle. Further, this letter is the genesis of the words, like *Métis*, *Minerva* and *Mut* which mean ‘Divine wisdom’ in Greece and Egypt; *Mary*, *Myrrha* etc., the mother of Christian logos; *Maya* the mother of Buddha; *Madhava*, *Madhavi*, the most important god and goddesses in Hindu Pantheon; and finally the *Mandala*. The most sacred names of India begin with this letter generally- from *Mahahat*, the first manifested intellect and *Mandara*, the great mountain used by the gods to churn the Ocean down to *Mandakani*, the heavenly *Ganga*, *Manu*, etc. It is deeply rooted in the ontogenesis of this universe.

***Mandala* as a ‘Circle’**

Here, the term *Mandala* as a ‘Circle’ has different connotations. Whether on the one side, it indicates ‘the completeness’ on the other side ‘the endless’ journey of this universe. It means it is the *Brahma*. To quote, “*OM purnamadah purnamidam purnatapurnya mudachatye, purnasya purnamadaya purnyameva vashishyate*” (that Brahma is infinite, and this universe is infinite. The infinite proceeds from the infinite. Then, taking infinitude of the infinite universe, it remains as the infinite alone). It symbolizes the continuity and discontinuity, beginning and end, finite and infinite, such is the mystic view of God. It is the ABSOLUTE. In this connection, to quote *Bhagavadgita*, what Krishna says about his nature, “*na me viduh suraganah prabhavam na maharsayah, aham adir hi devanam mahirshinam ca sarvasah*” (Krishnan 256). S. Radha Krishnan translates it, “neither the host of gods nor the great sages know any origin of Me for I am the source of the gods and the great sages in every way”. Even after getting subtle vision Arjuna says, “I see not Thy end or Thy middle or Thy beginning” (Krishnan 275). Beginning and end, both are unknown. It means, ‘beginning’ and ‘end’ emerge and merge in each other. The space between beginning and end interweaves the *Ida* and *Pingla* of god’s creation.

In Buddhism

In Buddhism, the term *Mandala* has a great significance as well as in Hinduism. There is a concept of time as *kala-chakra*, the Wheel of Time. This is represented in the Buddhist painting and performed in actual rituals by a person who is supposed to be the leader of the house. He leads the course of the twelve months until the cycle is completed. According to Prof. Charu Sheel Singh, this exercise is to interiorize the exterior space within the body of the *tathagata*, the yogi, or the artist, for that is only the way to arrive at the central axis of the moving world. In Tibetan Buddhism *mandala* is the place of worship as in Hinduism, it creates a super-terrestrial region in which the adorer has to discover the axis of the being. Here, these both concepts are comparable to the scripture of *Bhagavad-Gita* where Lord Krishna bestows the celestial eyes to behold the center of being. And then, he beholds the whole universe moving around the center. The God is a great visionary poet in Himself, and this universe is his imagination.

The Word Poet

In Indian esoteric tradition, the word *poet* is considered synonym to the God. He must have the celestial vision to assimilate all the scattered elements in the center of cosmos. A yogi poet has to peep outside his *mandala*, and at the same time, he has to store the cosmic energy in his center for the conversion into the diamond which glitters forever. This center which is completely vacant, empty and it has unlimited space without any impurities. This is the true nature of *Sunya*, where everything merges in its center.

The Word *Sunya*

The word *Sunya* very important etymology and enriches the Buddhist genealogy. This is the central governing maxim of Buddhist philosophy. In Buddhist epistemology emptiness, apart from being realized by a process of absolute negation, also means dependent origination (*Pratitya-Samanutpada*), unreality of elements, the heart of Buddha, etc. Further, Prof. Singh quotes *Majjhima Nikaya*, “depending on the oil and the wick does the light of the lamp burn; it is neither in the one nor in the other, nor anything in itself; phenomena are, likewise, nothing in themselves. All things are unreal: they are deceptions *Nirvana* is the only Truth” (Singh 63).

Buddhism takes *Sunya* as emptiness where there is cessation of all the desires, what Yoga stresses on *vikaras* (impurities). *Sunyata* is the paramount goal of a Buddhist. But this *sunyata* is full of the seeds of *Omkar* from where the journey of Eternity begins. In this way, the spiral movement continues endlessly. The journey of trans-temporal world begins from the corporeal body. Our human body is also a *mandala*. It is the microcosmic reflection of macrocosm. Prof. Singh writes, “Our body is not only made of the five gross elements but of all that is imaginable, including twelve months of Zodiac, governed by the twelve different deities and planets. The simple logic boils down not only to the identity of the micro and macrocosm but to the fact that there is nothing besides the bodily vehicle” (Singh 61).

The *Virat-Rupa* of Krishna is symbolic of microcosmic body. But, such realization comes in *tathagata*-hood. Simply stated, *Mandala* is a space contained with its center, radius, circumference, where different geographical figures take place with their own symbolical interpretation which I have discussed further in this paper during the analysis of the figure of *Mandala*.

***Mandala* as the Hub of Poetic Creation (Kinetic Energy)**

For Prof. Singh, *Mandala* is taken as the hub of poetic creation. He writes:

Mandala is a technique of discovering literary meaning which takes into account all the difference that the world is capable of generating, but its meditative gravity surely helps it to look beyond difference into region where difference, along with other word meaning, was also dissolved and out of which it again sprang forth. This is no return to the logic of endless cyclic generation of rhythms but an attempt to make the circle change the flow of the mode of energy from the circular to the spiral, for it is only the latter which can lead to the point that is virtually the center (Singh 6).

Ideas in Motion: *Mandalas* Formed and Deformed

In a simple language, it can be clarified that there is always the oscillation of radius governed by the gravity by the center and creates the thread of thoughts. The symphony of art

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begins to become audible. Each and every animate or inanimate object of this universe is a *mandala* and has its own rhythm. Million and billion *mandalas* are formed and deformed. Further, according to the potentialities of their seeds, they survive and get *nama-rupah* (name and form). But, this theory tries to catch the words and its associated heterogeneous words scattered on the circumference of the circle. It catches the rhythms of the oscillating radius and enshrines into the poetic art. On the climax of concentric imagination, the artist becomes unmoved mover. He has the power to transcend the sublimities in art and culture but he is untouched. Other imperative of *Mandala* is 'cycle.' All the natural phenomena move in cyclic form. The revolution of sun, moon, planets, zodiac etc. which are responsible for creation of existence, moves endlessly in the infinity.

Prof. Singh writes, "The circular Sun-cycle is well known in the *Rig Vedic* hymns to *Savitri*, and the circular movement of the seasons brought about by the Sun cycle is evident in the account of the *Purusa* as described in the *Purusha-sukta* of the *Rig Veda*. Since the origin of the history in terms of the time has been only be imagined and not empirically known, no one really knows for how many thousand years these primeval rituals have become the part of the bones and arteries, even the life-blood of the historical protagonist, who goes on and on, endlessly, and often without knowing it, into the circle of his unknown desire" (Singh13).

Virat Swaupa of Krishna

The whole universe moves round to its axis ceaselessly. Countless concentric cycles are formed and deformed, which Arjuna beholds in the *Virat Swarupa of Krishna*, as covered in the eleventh chapter of the *Bhagavadgita*. The configuration of Lord Krishna is the *Mahamandala*, a Big Cycle with Mega center where the seeds of knowledge, art, culture, and literature lie. It is contained countless concentric cycles, where a yogi poet searches his center of rhythm. In Mandala Literary Theory, the writer has tried to establish the balance between the center and its periphery. The vertical and horizontal waves weave warp and woof of his poetic art. This cyclic movement may be taken as the formation of ideas in motion. During the meditation, a poet accelerates the movement of imagination which catches similes, metaphor, metonym, and other figures of speech to concertize his thoughts in the poetic forms.

Human Body as *Mandala*

Now, I am going to concentrate my focus on the human body as a *mandala*, and how with its concentric chakras contained in Mount Meru creates the kinetic energy, which becomes the perpetual fountain of sublimities in the poetic art. The creation of human being is one of the greatest manifestations of the God. This is the most precious creation from where the soul can search its center and start the journey towards Eternity. And ultimately, it dissolves itself in to the mega center that is Shiva, because of the pre decided destination of the Creator. Patanjali in *Yog Sutras* writes, “The subliminal impressions of latent deposit karma ceaselessly rolls up until the highest concentration is attained” (Woods 17). Constraint is the ultimate goal of *Atma*. The space between the center of concentric cycle and mega center depends on the subject that how it acts. *Manas, Buddhi and Atma*, these three with seven plexuses are bestowed to this corporeal body to march from darkness to the realm of enlightenment. The cosmic energy produced at this substratum constitutes the essence of Mandala Literary Theory. There are different zones in the human body which make this body sustainable.

Great Significance of *Chakra*

Body *plexuses (chakras)* in Sanskrit has a great significance in Hinduism, Jainism, and Buddhism. Chakras are believed to be the part of the subtle body, not the physical body, and as such, are the meeting points of the subtle (non-physical) energy channels called *Nadi*. *Nadis* are considered to be channels through which the life force (*prana*) or vital energy moves. There are 88000 chakras within the human body, but major chakras are somewhere six and somewhere seven. All the plexuses have their own position and color in the human body, which is clear in the figure on the next page.

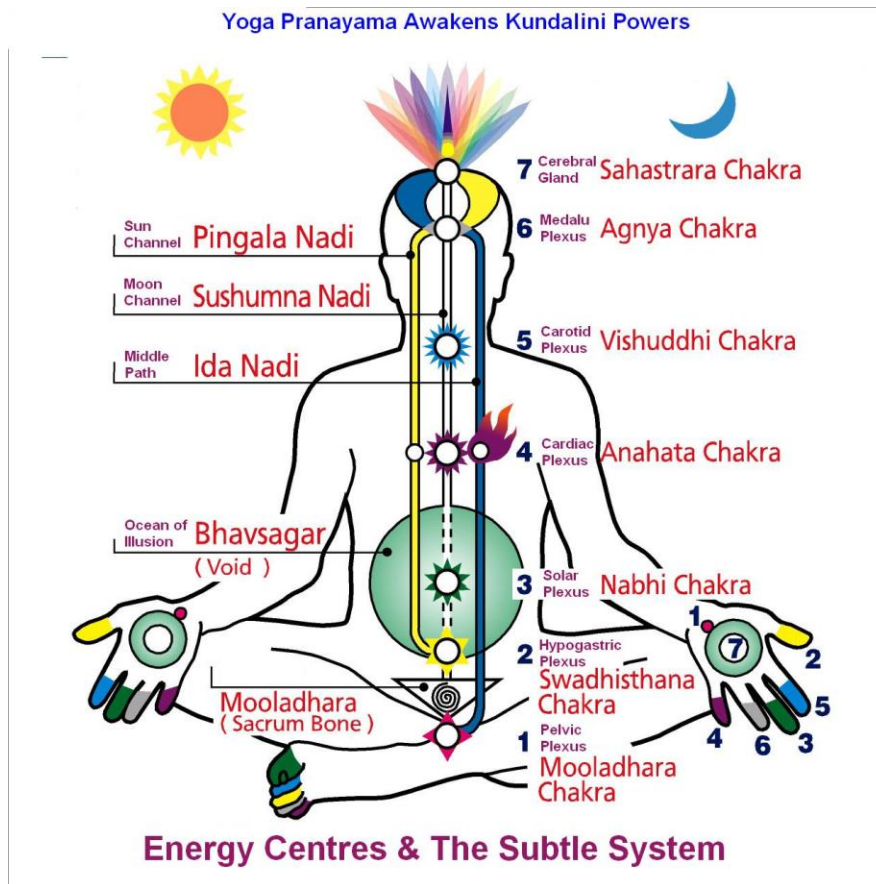


Image taken from <https://www.google.co.in/search>

In the figure there are seven chakras as Swami Shivanand enumerates: Sacral plexus (*Muladhara*), Prostatic plexus (*Swadhisthana*), Solar plexus (*Manipura*), Cordial plexus (*Anahata*), Laryngeal plexus (*Visuddha*), Cavernous plexus (*Ajna*) and thousand-petals-lotus (*Sahastra*). These are the governing zones in our physical *mandala* (body). They have the direct relationship with the other part of the body through nerves. The nerves arise from the plexuses have both the sensory and motor function. There are five spinal plexuses, except in the thoracic region, as well as other forms of autonomic plexuses, many of which are the part of enteric nervous system. The spinal plexuses are: Cervical plexus- serves the head, neck and shoulders; Brachial plexus-serves the chest, shoulders, arms and hands; Lumbar plexus-serves back, abdomen, groin, thighs, knees, and calves; Sacral plexus-serves the pelvis, buttock, genitals, thighs, calves and feet; Coccygeal plexus- serves small region over the coccyx. The other autonomic plexuses are: Celiac (Solar plexus) serves internal organs, Auerbach's plexus and Meissner's plexus serve gastrointestinal tract. Here it is very clear that there is the scientific

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truth in the discussion of chakras. Plexuses are the points in our body which create the space according to its potentialities (here, potentialities refers to the stage of the awakening of plexuses). It is also called *Kundalini Yoga*. It deals with *Kundalini – Shakti*, the serpent power, as author Arthur Avalon translates it.

Besides, one of the names of *kundalini* is Goddess *Bhujangni*, literal meaning is the serpent. *Kundala* means coiled, so the serpent power coiled sleeps in the lowest bodily center, at the base of spinal cord. It is also known as *Muladhara chakra*. Our basic concern with the body plexuses is specifically in their relation to the poetic process - how the primal energy churns the primordial sound, and how do the elementary vibrations create and pass through spaces & colors, and how do those vibrations formed and deformed, formulate and de-formulate themselves in ever-going continuum. What, the author has called *Kinesthetic*. It is the combination of two words- kinetic and aesthetic. In a simple way the everlasting and automatic creation process which works as an apparatus of the center and pushes back the hovering physical energy from the circumference to the center. *Chakras* should not be studied only as the centers in the human body but also as connectors between the physical and cosmic energy. The whole scripture of Patanjali's *Yog Sutras* are devoted to the mystical journey of Self via awakening of chakra through Yoga. Prof. Charu Sheel Singh writes in his seminal book *Concentric Imagination: Mandala Literary Theory*:

The 'etheric' center is the source of life of the physical body and this center corresponds to an 'astral' which has four dimensions. Between the two centers, there is a thought to be closely woven sheath through which energy flows as per the state of enlightenment of the practitioner. This is further shown by the variations in the number of the petals of the lotus. When the serpent power is once aroused, a connection between physical and astral body is opened, the gates as William Blake often used to call them (Singh 16).

Here it is very clear that sacral plexus (*Muladhara*), which is located near the coccygeal beneath the sacrum while, its superficial point is located between the perineum and the coccyx, the pelvic bone. Because of its location and connection with the act of exertion, it is associated with the anus. It is said to be the base from which three main psychic channels or *nadis* emerge:

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Ida, Pingala and *Sushumna*. It is believed as the subtle abode of lord Ganpati. It has four petals bearing the Sanskrit letters *va, sha, sha, and sa* and *vija* mantra is *lam*. The *tatva* (element) of Earth is presented by yellow square. Three *nadis* have direct connection to the *Sahasra*. At this level, collected seeds on the physical plane are accelerated upward. Its awakening position clears the way to march in the second. The author quotes Avalon, "...as the second center, one is conscious to the physical body of all kinds of astral influences, vaguely feeling that some of them are friendly and some hostile without in the least knowing why" (Singh 16). In other words, the second plexus, *Swadhisthana*, is connected with the awareness of astral sensitivity, everything that brings pleasure through senses: food, sex, conversation etc. According to Prof. Singh, "this stage creates most of the lyrical, spontaneous, verbal outflows where dialectic, not yet fully born, is completely subsumed in the gushing currents of an electrifying subjectivity that is so dynamic and dominant in itself that it changes every object, with passionate reverie and verbal treatment, into a subjectivity that is one of author's own." The awakening of different chakras gives birth to a bipolarity of vision.

The lyrical sensitivity, which is the guiding maxims of the British poets like Wordsworth, Shelley, Keats, W.B Yeats, T.S Eliot among other sonneteers and lyricists, is transcended into dialectic form where there is the realization of two selves inside the human mind and creates the dialectic tone in the poetry. Such impulse can be seen in the most of the Jacobean Poetry and Eliot's 'The Love Song of J. Alfred Prufrock', *The Waste Land* among others.

Basically, these centers are soaked in two basic elements, earth and water. At this level, thought will always be fore-grounded in the social, historical and political issues. Literally, it gives birth to literal definition of literature (Literature is the reflection of the society), but the imperative of literature is something beyond the physical plane, where Vyas, Patanjali, Jaimini, Gautam, Valmiki etc. and in modern tradition, Shri Aurobindo, Tagore and contemporary poet Prof. C.S. Singh are on its periphery. In Indian tradition, poetry is not to provide sensual pleasure, but that has the power to transcend from the state of ignorance to the enlightenment. In Indian tradition, a poet is considered as a *rishi*. According to Shri Aurobindo, "A *Rishi* is one who sees or discovers an inner truth and puts it into self-effective language – the *mantra*. Either new truth or old truth made new by expression and realization" (Aurobindo 227).

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Prof. Singh's View of Poetry

Now, let us come on the point of Prof. Singh's view of poetry, "The element of myth in which the subject is completely submerged during the lyric phase, comes to have a more functional role in the dialectic poem than merely sentimental and emotional" (Singh 17). With the ascending of vital forces, the vision becomes wider and deeper. It fights with senses to be multidimensional and the genesis of concentric *mandala* takes place where the seeds of epic poetry lie.

The concentric cycle is always allured by the circumference of *Mahamandala* on the one side, and the gravity power of mega center on the other side. In this way the magnetic power of the periphery and the gravity power of the center fabricate warp and woof of the great poetry. At this level; rhythm, metaphor, similes begin to break the corporeal hemisphere.

The third center *manipura* with its ten petals and fire elements, has kinetic power (heating capacity) to reproduce new color, vision and form. At this stage, the seeds explore the air to take breath and space for a new form, which get this transforming energies in fourth and fifth – *Anahata* and *Visudha chakras*.

According to Prof. Singh these three centers, "compositely make room for my longer poem which is epic. The dimensions of depth and width are joined by the dimension of length, and extension in space results in the development of a story- a narrative chain of events and sequences either succeeding each other, or preceding-succeeding each other, or doing both things simultaneously" (Singh 17).

The bi-polarity of vision begins to explore the images and symbols from the history, culture and beyond the time and space. The colors perceived at this level don't match to the physical color. The color of second and third circle, red and white which symbolize the blood of lady that is *Shakti* and the semen of man that is *Purusa* merge together and march towards the next center. The fourth center as discussed above provides movement, kinesis to the created body, that's the poem interacting with different images and symbols to give the muscles, bones and arteries, to the recreated self, which is yet to come. At this level the heart begins to palpitate.

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The fifth stage gives a sense of space to the motility of the body, a planet itself among the other planets in the ether.

The sense of hearing becomes stronger and the yogi artist begins to listen *brahma nada*. It gives the new dimension of poetic symphony, which can be heard in the literary art of Valmiki, Vyas; *Savitri* of Shri Aurobindo and *Ten Mahavidyas* of Charu Sheel Singh. The sound and tone enshrined in such great art is transcendental and trans-temporal. It constitutes the *mantras* which are evergreen and everlasting as we can see in *Vedas*, *Upnishads*, *Bhagavadgita*, *Divine Comedia*, *Odyssey*, *Illiad* among other great epics of this world. This is the visionary stage of the poets like, Tulsi, Kabir, Surdas, Tukaram, and Nanak among others.

For example, hindi poet, Shurdas described the Baal-Lila of Krishna even without the physical vision and Tulsidas, of Rama. According to Prof. Singh, “the sixth stage sees into inside what is outside and is the first pre-requisite for the final epiphany” (Singh.19). This sixth plexus in human body is the connecting point of three *nadis* before merging in the *Shahastra*. We can behold the physical world with our two eyes but this third eye is believed to reveal insight into the future.

This chakra is represented by two lotus which symbolizes *Shiva* and *Sakti* or *Ardhnarishvararupa* of lord Shiva. This chakra is also connected with sixth layer of aura which is known as celestial layer of aura science. The beholder of these powers realizes unity with Brahma, who has the ability to create, preserve, and destroy the three worlds. This is the stage where a yogi poet balances his vision of past and future. A poet becomes a fortune teller or predictor. Such images can be visualized in *Ramcharitramanas*, *Mahabharat*, *Bible*, *Kurana* among other epics of the world.

The rasas produced at this level is *shanta rasa*, and bhava is *samata*. The equation of *trikalas* becomes the center and a yogi poet becomes *trikaldarshi*. All the impurities are erased from the senses. Physical sense organs cease to work. This stage is comparable to Vidur and Arjuna, who after getting celestial eyes in the battle field could read the *Virata* of Krishna in the *Mahabharata*. They beheld *trikal* in the *Mahamandala* (*Virat*) of Krishna. This is the epic

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phase “which presents not only a linear panorama of historical events but also the forces that transform them and make room for the final epiphany” (Singh 17).

The seventh and the last stage of the mystical journey inside the human body is *Sahasra*. It is described as a lotus flower with 1000 petals of different colors. These petals are arranged in twenty layers, each layer with approximately fifty petals. The perception is golden and within it a circular moon region is inscribed with a luminous triangle, which can be either upward or downward pointing often referred to as a *thousand-petals-lotus*, it is said to be the most subtle chakra in the system, relating to pure consciousness, and it is from this chakra that all the other chakras emanate. When a yogi is able to raise his/her *kundalini*, energy of consciousness, up to this point, the state of *Nirvikalpa Samadhi* is experienced. This stage is said to bring about rebirth or the *siddhis* - occult powers of transforming into the divine, and being able to do whatever one wishes. The blurring line between inside and outside disappears. According to Prof. Singh, for every object becomes part and parcel of the thousand-petals-lotus not only a unity of time and space into a single stage of consciousness but of transcendence it as well.

Transfiguration

Now let us shift our concentration on the transfiguration created by Prof. Singh which is constituted with the different geometrical figures. As it is discussed in above paragraphs, each and every particle of this world has a geometrical shape. Even our human body is a *mandala* and a lot of geometrical shapes are visible and invisible in it. It has its determined sound, a deity, both male and female, persuading over that sound; tatvas, carrier, and yoni which is beautifully enumerated in the Table:1, taken from the *Concentric Imagination: Mandala Literary Theory*.

The square, which lies in the foundation the Mount Meru is governed by the deity Dakini which symbolizes the force: creator, preserver, and destructor. In esoteric tradition, “Allegorical calls the chief of these Lilith, *Sangye Khado* (Buddha Dakini in Sanskrit); in Jewish tradition, and in esoteric account “Khado” all are credited with the art of “walking in the air” and greatest kindness of the mortals; but no mind- only animal instinct” (Blavasky Vol.II 285). The second, *Rakinior Chakini Shakti* governs the *Swadhisthanachakra* that is symbolized by the crescent.

Symbolically, thought constituted at this level fall in the shorter length. Earthly pleasures allure the senses. The thought constituted at this level creates the sensual symphony in the poetic art. The third chakra, which is governed by *Lakini Shakti* that is symbolizes by the geometrical figure triangle. She has four arms and three faces. In one of the four hands she holds thunderbolts or *vajra*. In second hand she holds the arrow shot up by the bow of Kama (the lord of sex). Here, the arrow of Kama caught by *Lakini*, refers to the command over the sensual pleasures. And sadhak is ready to inter in the next. The fourth figure, six pointed hexagon which is the abode of *Anahata chakra* is presided by the deity Kakinni. Behind this *kundalini shakti*, stands a lingam in which Rudra Shiva appears as *Sadashiva* (*sada*: “eternal”, *Shiva*: “benefactor”). He is the *shabda brahma* and combination of three *gunas* which are represented by A,U,M. Hanging garland of *narmundas* round the neck of *kali* and garland of 51 pearl round the neck of Krishna are governed by the *Anahata chakra*, which symbolize the 51 *varnas* of Hindi language.

Shape of Mandala	Bijaand its Vahana	Devata and its vahana	Sakti of the dhatu	Linga and Yoni	Other tattva here dissolved
Square	<i>Lam</i> on the <i>Airavata</i>	<i>Brahma</i> on <i>Hamsa</i>	<i>Dakini</i>	<i>Svyambhutraipuratricon</i>	<i>Gandha</i> (smell) <i>tattva</i> ; smell (organ of sensation) feet (organ of action)
Crecent	<i>Vam</i> on <i>Makara</i>	<i>Vishnu</i> on garuda	<i>Rakini</i>	...	<i>Rasa</i> (taste) <i>tattva</i> ; taste (organ of sensation); hand (organ of action).
Triangle	<i>Ram</i> on a ram	<i>Rudra</i> on a bull	<i>Lakini</i>	...	<i>Rupa</i> (form&color; sight) <i>tattva</i> ; sight (organ of sensation); <i>anus</i> (organ of action)
Six	<i>Yam</i>	<i>Isa</i>	<i>Kakini</i>	<i>Bana</i> and <i>tricon</i>	<i>Sparsa</i> (touch and

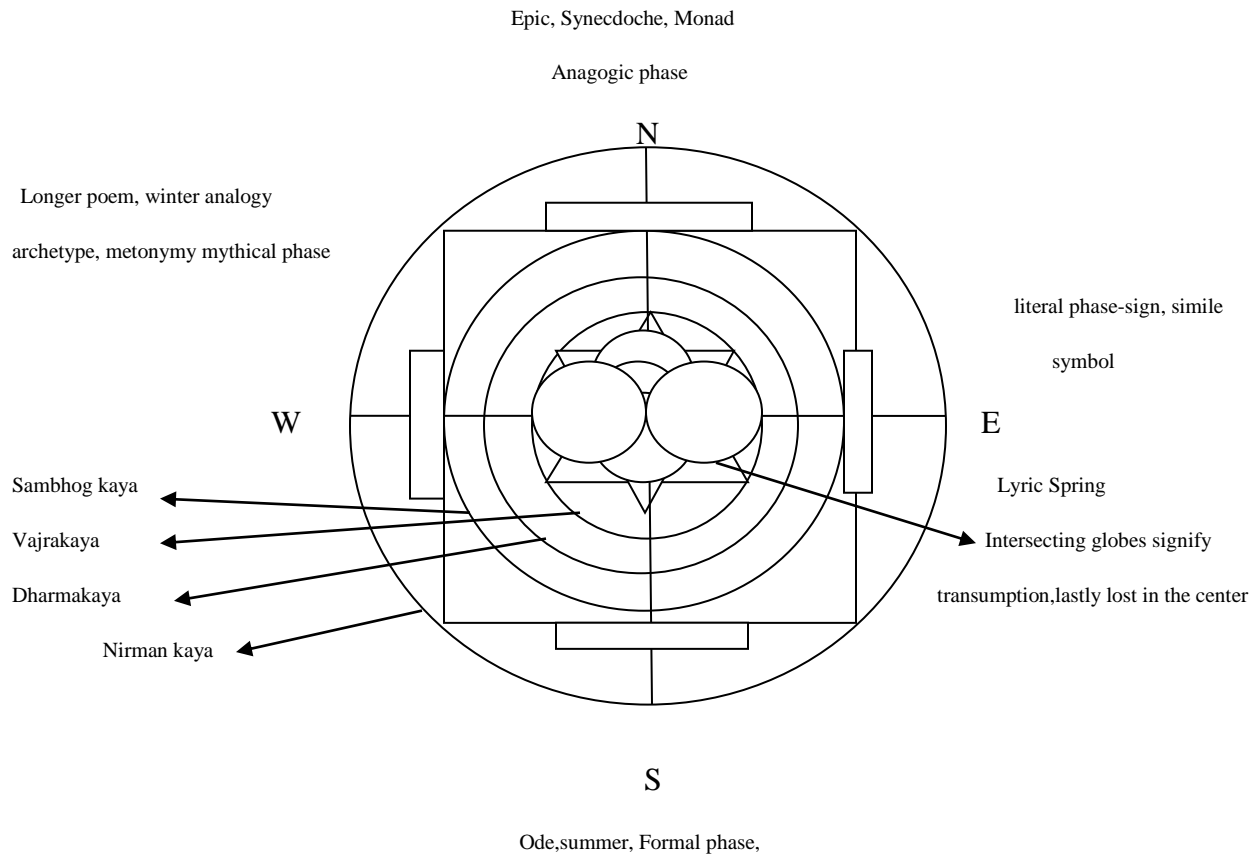
pointed hexagon	on antelope				feel) <i>tattva</i> ; touch (organ of sensation); penis (organ of action)
Circle	<i>Ham</i> on white elephant	<i>Sadasiva</i>	<i>Sakini</i>	...	<i>Sabda</i> (sound) <i>tattva</i> ; hearing (organ of sensation; mouth (organ of action)
...	<i>Om</i>	<i>Sambhu</i>	<i>Hakini</i>	<i>Itara</i> and <i>tricon</i>	<i>Mahat</i> , the <i>SukshmaPrakriti</i> called <i>Hiranyagarbha</i>

Table: 1

Chakras, Poetics and Mandala Theory

The next geometrical figure “Circle” corresponding to the *Visudha chakra*, is governed by the deity *Shakini*. She sits on a pink lotus and holds a skull, an *Ankusha*, and the scripture. The Skull symbolizes the detachment from the illusionary world of sense perceptions; the *Ankusha*, symbolizes controlling power; and the last scriptures represent knowledge. The next, that is *Ajna chakra* which goes beyond the perception is governed by the energy (*shakti*) *Hakini*. She has four arms, six heads. She sits on red lotus with her left foot raised. She is the abode of the knowledge of unconditional truth, the awareness of non-duality. She assimilates all the cosmic energy and the perceptions go beyond to beyond. It is the confluence of all three streams which takes their origin in *Muladhara*. All these deities residing in different governing zones of human body enlighten the path of Eternity.

The above discussed elements perform the role of components of Mandala figure drawn by the theorist. The different *kayas* are formed which corresponds to the different form of poetry. As the seeds sowed in the womb (center) of the earth (Mandala), after a particular time, with the potentialities of fertility of the land as well as its own, try to sprout in the form of sapling.



Mandala Literary Theory

Further, it grows into stem, leaves, branches, height, thickness and then, when it touches the height of maturity, one becomes many (*ekoahambahusyami*). But even all these components of the tree can't be considered without a shape, color and its essence. The same process is with the poetic creation. Particular form of poetry takes shape under the different impressions of blooming petals. As it comes out from the soil different metaphor, similes, and other figure of speech empower its genesis. The mystic substratum has been very beautifully encompassed in the above figure of Mandala.

The different Buddhist *kayas* which are achieved in the different stages of *tapasya*, create particular essence and get its conversion into a particular substance. In the above figure there are a lot of geometrical figures: four circles, one square, four intersecting circle, two interlaced triangles which form hexagon, one circle in intersecting triangle with one mega centre inside the circle form the *Mandala* theory of poetry and poetic process. In the words of the theorist, "The three circles outside the intersecting complex which I have designed as forming the three bodies

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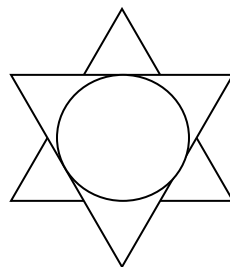
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of the Buddha, are, from the outside to the inside, the manifestations of the *Nirmankaya*, *Sambhogkaya*, and *Dharmkaya*”(Singh 102-103). These three forms of *Buddhakayas* correspond to the three categories of poetry and three *gunas* of *Gita*, *sattva*, *rajas* and *tamas*, goodness, passion and darkness.

According to the theorist, “when the yogi artist transcends peripheral boundaries of such categories, there is a churning or melting pot beyond the three in which there is a consummation of categories, or transumption. The body is exhumed of defilements, pilferages, wastes of energy, and finally attains to its original androgynous nature symbolized by the intersecting male and female” (Singh 103). Here, the theorist wants to say that once the journey of life energy begins and it moves towards the mega center, the mixed up essence of three *gunas* (contained with different *rasas*) is churned and impurities are melted into wastes. At this stage, the reflection of *Ardhanarishwar*, the cause of creation is felt by the yogi poet. The blurring line between *sanasara* and *nirvana* begins to disappear. The vision begins to go trans-temporal. The body plexuses are proved to be the ladder to ascend upward.

The following figure which is the combination of two interlaced equilateral triangles, one circle with a centre, which lies in the center of *Mamdala* has its own mystical interpretation.



According to H.P Blavatsky in esoteric tradition, the lower equilateral triangle with its apex downward is the symbol of Vishnu, the god of moist principle and water (*Nar-yana*, or the moving principle in *Nara*, water); while the equilateral triangle with its apex upward is Siva, the principle of Fire, symbolized by the triple flames in his hand (Blavatsky Vol.II291). In this way the six petals of a lotus is created. In the ancient mysteries the number six is accepted as the emblem of physical nature. For six is the presentation of the six dimensions of all bodies: the six lines which compose their form, namely, the four lines extending to the four cardinal points,

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North, South, East and West, and the two lines of height and thickness. Therefore, while the *Senary* (two interlaced equilateral triangles without a center) was applied by the sages to physical man, but the center inside it, forms the concept of *Septenary* which symbolizes the man plus his immortal Soul. Madam Blavatsky writes in *The Secret Doctrine* that “hieroglyphic *Senary*” shows the symbol of the commingling of the “philosophical three fires and three waters, whence results the procreations of the elements of all things,” which is comparable to the Indian view of interlaced two triangles, which refers to the meeting point of *Purusha* and *Prakriti*. That is the cause of creation.

The *Mandala* figure drawn by the theorist has one square that symbolizes four directions. Further the number 3 and 4 are very mystic numbers which respectively symbolize “male and female or Spirit and Matter, and their union is the emblem of life eternal in spirit on its ascending arc and in matter as ever the resurrecting elements- by procreation and reproduction” (Blavatsky 592). As Prof. Singh has mentioned about the copulation of thoughts and senses. This is the state of lowest chakras *Muladhara* and *Swadhisthana*, where dominant flavor will be limited to the terrestrial plane which we find in the Lyrics, Sonnets, Ballad, Odes etc. Most of the British Romantic poetry except P.B Shelley among few in this category. This phase lies in the east, south and west, directions of *Mandala*. But we can’t negate the reflection of eternal seeds. It depends on its potentialities. As the yogi poet perceives such vision, with the heat of austerity, he tries to transcend poetic energy on the higher plane. The sensual pleasures begin to melt down and its binary opposition arises. The theorist quotes Prof. Dasgupta,

The *bindu* in *Nirman-cakra* is composed of earth, fire, water, air and ether; but when the *bindu* in its upward march leaves the *nirman-cakra*, the elements of earth merges itself in to water, and in this way, with further march of *bodhichita*, the element of water merges itself in fire, fire in air and air in *citta*, and thus in the highest plane, i.e. *Usnisa-Kamala* it becomes pure effulgence (Singh 103).

Here, the creation of thought process can be simplified with the analogy of a potter and his earthen pots. When a potter creates earthen pot, it goes through different stages. In the first stage, the clay which gets its particular shape according to the imagination of the potter (for a

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poet, it is poetic imagination), is dominated with earth and water elements. In the second stage it is baked in the *bhattha* (kiln) on the highest temperature (that it is the heat of *tapasya*), the dominant element is fire. And in this way a pots comes in existence. The next phase provides the beauty that is the aesthetic power which pleases today and forever. Few poets leave their creation in the initial phase, but those who are ready to bear such suffering and pain of creation; they march into the higher plane. Vergil, Homer, William Shakespeare, John Milton among few others in West and Vyas, Kashyap, Valmiki, Dadu, Nanak, Rabidas, Shri Aurobindo, in present generation Charu Sheel Singh among few others in East can be taken as examples who have crossed this phase and entered in the higher plane.

Clockwise, after starting the journey from the east the sun approaches in the south, where the genesis of lyric and odes lie as discussed above. The elegy and longer poetry may be considered between the physical plane and *chhidakash* (highest plane) in *Dharmakaya*, where the poet realizes the fact of the human suffering, and he assimilates himself in to the art of Creator. At this level he achieves the transcendental power. Further, the sun reaches in the west which is the shifting point from *Nirman-Sambhog-Dharma* to the *Vajra kaya*. Up to this level thought has been completely baked under the scorching heat of austerity and concentric imagination grows up stronger. The white line becomes visible. In the words of Prof. Dasgupta, as quoted in *Concentric Imagination: Mandala literary Theory*:

When this *bindu* becomes pure effulgence perfectly motionless in the highest plexus the *sadhaka* attains a transubstantiated divine body with divine eyes and ears; he thus becomes omniscient and all-pervading and thus becomes the Buddha himself (Singh 103).

Here, the term, ‘motionless in the highest plexus’ might be taken as the state of *sunyata*, where all the fluctuations of mental stuff come to an end. All the hindrances of the mental lake are smoothed. The poet achieves the power to sustain unchanged state and to be an unmoved mover. The reign of ten horses is comes in the hands of higher intellect. This is the *Dharmakaya*, which lie near the ‘intersecting globe which signifies transumption’ and is likely to be merged in the Center. It is reflective in the above figure of *Mandala*. The intersecting globe is contained of four intersecting cycles and two interlaced equilateral triangles and inside the *senary* there is the

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mega cycle interlaced by four circles. In this way, *Vajrakaya* comes in existence. The four intersecting circle which is visible in the intersecting globe are symbolic of four *kayas* assimilated in the *vajrakaya*, and accordingly create the mythical and archetypal characters and their sentiments. At this level the *Sadhaka* attains the celestial eyes and ears. The trans-temporal objects become visible. Pof.V. K Gokak considers the poem as an *avatara* of the poet. The poet vision incarnates itself in layers which form concentric cycles. These concentric cycles emerge out of the center and are inherent in its manifold capacities:

The center transforms itself into the first concentric circle even while it remains as a center. This first concentric circle transforms itself into the second even while it remains as the first till we come to the outer most or largest concentric circle which holds within itself the substance of the other five concentric circles as well as the center itself (Singh 85).

The discovery of the center in itself is a regenerative process; it electrifies the space in relation to the center. The nerves, arteries, bones, the whole flesh and meat of the poets being, whose body is the *mandala* with center within the heart of the poet, reverberate with primordial and elementary sounds, through the ceremony, often known in religious circle as the ceremony of creation.

Essence of Supreme Art (*Satchidanand*)

Now, let us discuss the revolution of the sun, as it approaches in the west the thought which has longer string and creates symphony in the poetry, attains the power to merge in the North, where the genesis of epic lies. The whole process can be enumerated in the following table:

Form	Element	Direction	Geometrical figure	Body- Part	Phase
Lyric	Earth (generation)	East	Cube	<i>Indriya</i> (sense)	Literal- descriptive
Longer Lyric	Water conception	South	Cone	<i>Manas</i> (mind)	Descriptive- literal

Longer poem	Fire (creation)	West	Hemisphere	<i>Buddhi</i> (Intellect)	Formal mythical
Epic	Air movement (recreation)	North	Sphere	<i>Atman</i> (soul)	Mythical formal

Table: 2

All these forms of the poetry, by the virtue of its figure of speeches, emotions, vision and sentiments, correspond to the Table: 3 and produce different *rasas* A(Sentiments), but I have added one last column that covers all those types of literatures that have true sublimity. That creates the feeling of *sat-chit-anand* (existence, consciousness, and bliss or truth, consciousness, bliss). All the scriptures written in the holy texts which are the perpetual fountains of spiritualism emerge at the highest level of concentration. An art is dry or barren in absence of essence. The word *rasa* is mentioned in Vedic literature. In *Rigveda*, it connotes a liquid, an extract and flavor. In the *Atharvaveda*, it connotes “test”, and also the sense of “the sap of grain”. According to Daniel Meyer-Dinkgräfe, *rasa* in the Upanishads refers to the “essence of self-luminous consciousness, quintessence”. In post *Vedic* literature, it generally connotes “extract, essence, juice or testy liquid”. In the sixth chapter of the *Aitarey Brahmana* it is mentioned as:

Now (he) glorifies the arts,
the arts are refinement of the self (atma-samskrti).
With these the worshipper recreates his self,
that is made of rhythms, meters.

— Aitareya Brahmana 6.27 (~1000 BCE), Translator: ArindamChakrabarti

[https://en.wikipedia.org/wiki/Rasa_\(aesthetics\)](https://en.wikipedia.org/wiki/Rasa_(aesthetics))

In the absence of aesthetic power, art is incomplete. The quality of sublimity depends on the potentialities of ‘self’ created by the artist. In the above quoted scripture “With these the worshipper recreates his self” refers to the artist, who has the power to transcend his enlightenment in the recreated Self, that is made of rhythm. The symphony of life is enshrined in the recreation. According to Bharat Muni the main objective of theatre or literature is to create aesthetic pleasure. As mentioned above about the creation of poetic art, the aesthetics are produced in the awareness of different chakras. The holy texts like, *Vedas*, *Upanishads*, *Puranas*, *Bhagavad Gita* among other texts are created at the highest level of concentric imagination, achieved by the yogi poet. Such art has the power to produce *satchidanand* and unfold the

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thousand petals lotus. In yoga philosophy there is the discussion nectar, which flows from the *Sahastra* in *Nirvikalpa Samadhi*. At this stage, *sadhak* goes beyond the time and space. This nectar can be transcended in the art by such yogi poet as we find in *Durga Saptasati*, *Shriyantra*, *Puranas* etc. among other holy texts.

Dominant figure of speeches	Mode group	Gunās group	Vision	Kaya-cluster(bo dy mandala)	Rasas (Sentiments) aesthetics
Metaphor	Romance-irony	<i>Tamas,-rajamas-sattva</i>	Onefold	<i>Nirmankaya</i>	Krodha (anger), bhayas (fear), Rati (love),
Synecdoche	Irony-romance	<i>Rajas-tamas-sattva</i>	Twofold	<i>Nirman-sambhog-kaya</i>	Rati (love), krodha (anger), bhayas (fear)
Metonym	Tragedy-irony&sati re	<i>Rajas-sattva-tamas</i>	Threefold	<i>Sambhog-nirman-dharma-kaya</i>	Bhaya (fear), soka (Sorrow), vishmaya (wonder), utsaha (courage), jugupsa (aversion)
Transumption	Tragedy-comedy, irony, satire and romance	<i>Sattva-rajas-tamas</i>	Fourfold	<i>Vajra-dharma-sambhoga-nirmana-kaya</i>	Utsaha (courage), Hasa (mirth), Krodha (anger), Bhaya (fear), Jugupsa (aversion), rati (love) sattvika bhava
Archetypal images from trans-temporal	Scriptures <i>Vedas</i> , <i>Upnishads</i> among other holy	<i>Sunyata</i> (emptiness)	Beyond	Blurring line between body and soul	Satchitanand (Eternal bliss that is)

	texts of the world			disappears	
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Table: 3

Reader Responses

Chakras are also *mandalas*, which is either as the individual, or as the poet, or as the reader. It is very difficult to go inside and come out side of the *mandala* as it is discussed in above paragraphs. It has a comprehensive place in Buddhism as well as Hinduism. Geometrical shape is created on any specific occasion to perform the special rituals. In Hinduism, it is known as *chauka* that is square with two interlaced triangles or other geometrical shapes according to the occasions. And rituals are performed only by the assigned person who is allowed to enter in it. In the same way the poetic thought created on the particular stage, requires particular intellect to comprehend it, otherwise the thought constituted at the highest level is spoiled in concern of immature perception. The reader can never test the real symphony enshrined by the poet. Once again it represents the image of Krishna and Arjuna that *Virat-Rupa* can never be comprehended without the celestial eyes. To quote the 8th scripture of eleventh chapter of the *Bhagavat Gita*

Na tu mam sakyasedrastum

Anenanivasvacaksusa

Divyamdadamitecaksuh

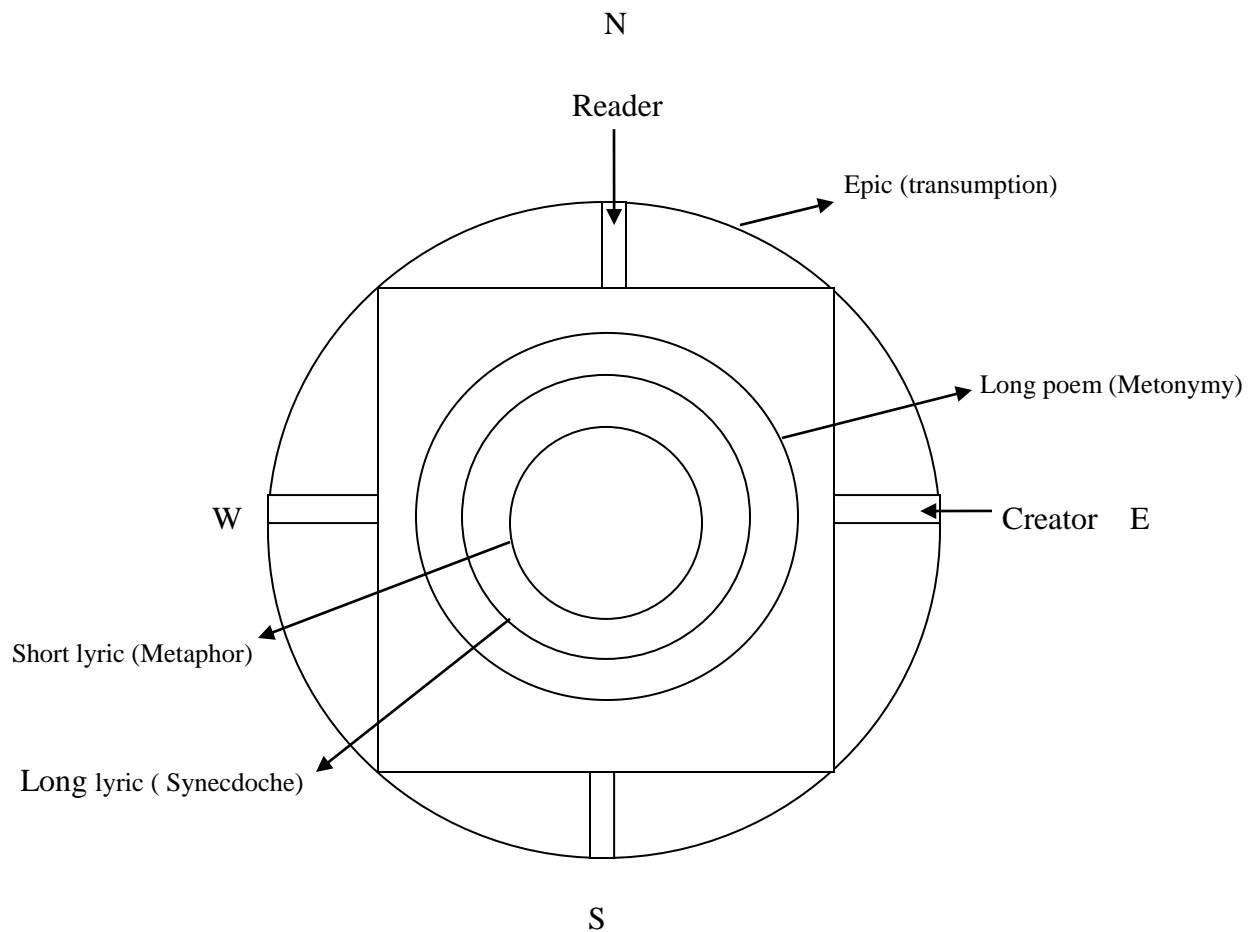
Pasya me yogamaisvaram

Further, S. Radhakrishnan translates it, “but though canst not behold Me with this (human) eye of yours; I will bestow on thee the supernatural eye. Behold My divine power” (Krishnan 271). Here, the configuration (*Virat-Rupa*) may be taken as the supreme text, which is the climax God’s creation. It can’t be comprehended by ordinary readers. Ordinary reader enters just reverse direction to the creator. Generally, through the north direction where one revolution of sun has come to an end, the reverse direction is in dark. As a result true sublimity remains far from the approach. It is clear in the above diagram of Mandala. When Duryodhana goes for the favor from Krishna, he sits near his head but Arjuna occupies a place near his feet. As a result, first of all Krishna beholds Arjuna then Duryodhana. This can be symbolically associated with maturity of a reader. It is an art to enter inside the *mandala* of poetic art. If approach is not appropriate he gets nothing but puzzled army of Krishna but not the essence of army.

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The *mudras* of a reader is equally responsible to comprehend the meaning of a text. Prof. Singh writes in an article, “Readerly Text, Ideas in Motion, and Kinaesthetic Form”:

The critic’s journey is from transumption (of all categories) through metonymy, synecdoche, to metaphor; the poet is reverse order from metaphor through synecdoche, metonymy and transumption. Each figure, however, is in the other (as the critic is in the creative artist and occasionally vice versa) though, the particular figure of speech can only manifest themselves fully at given compass-points, astrological positions, gravitational relationships and geometrical notations” (Singh 141).

The *mandala* of an individual, enshrined plexuses, their awakening positions, zodiacs, the relationship of mind, body and soul, divide a reader that whether, he is in the category of Literal-descriptive, or descriptive-literal, or Formal mythical, or Mythical formal or has the celestial vision to behold trans-temporal. It can be clarified with an example taken from the *Concentric Imagination: Mandala Literary Theory*. *Mudras* are not artificial things which can be made and purchased from the market. These are developed after years of penance and sacrifice. When objects come in their contact, the fore-grounded mysteries begin to overt. It means, the analysis of a text depends on the level of the enlightenment of a reader. For example, “*OM manipadme hum*” (Singh 179), is a Tibetan mantra of six syllables, each of the syllable piercing the six chakras or centers of the body and finally liberating man into the reality of thousand-pedals-lotus. Likewise literal meaning create their own centers, a lot depends on the reader’s power of connecting details, approaching them, and even annulling them in order to realize their true intent.

To conclude, the above discussed topic enriches the Indian esoteric tradition of literary theory. The human *mandala* and the *chakras* situated in the Mount Meru (backbone) of a creator, a critic, and a reader define the strength, empire, time and space of a literature. It is a serious concern to discuss the potentialities and the level of *mudras* of the poets and scholars like, Ved Vyasa, Valmiki, Kashyap, Bhartrihari, Panini, Patanjali, among so many others in East and West. Words have power to enlighten a person which, in oriental tradition is *mantras*. It is clear that the *shabda* can be perceived as Brahma and likewise, *tatvas* can be created by an enlightened artist. All the scriptures of *Vedas* and *Upnishads*, *Puranas* are *mantras* in themselves and full of the mysteries of the development of language, literature and culture of the human civilization.

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Phonology of Bongcher

Sayan Chaudhuri

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Abstract

Bongcher is a small ethnic group of Tripura speaking a dialectal variant of Halam. The paper discusses the major features of Bongcher phonology. The phonetic inventory of Bongcher is discussed in the first three sections. While Section 1 and Section 2 present Bongcher vowels and diphthongs respectively, Section 3 deals with Bongcher consonants. In each of these Sections, the phonemic inventory of Bongcher is identified and a list of contrastive minimal or near minimal pairs are offered. Moreover, each of the phonemes is described while discussing the distributional pattern in detail. In Section 4, the syllable structure of Bongcher is dealt with. Section 5 discusses the consonant clusters and sequences and traces out the various positional occurrences. Section 6 deals with the supra-segmental phonemes, i.e., different tones perceptible in Bongcher. Finally, Section 7, while concluding the paper focuses on the salient phonological and distributional features of Bongcher.

Keywords: Bongcher, phoneme, contrasting pairs, distribution, syllable, tone]

Bongcher, a Sub-tribe of Halam

The *Bongcher*, also referred as *Bongshel* or *Bongshi*, is a sub-tribe of Halam, which has been derived from “bong” meaning “to cut into parts” and “cher” meaning “to sprout.” Linguistically, Bongcher is one of the dialects of Halam language which belongs to the old Kuki sub-group of the Kuki-Chin group under Tibeto-Burman languages (Sailo, 1992). The paper discusses the major features of Bongcher phonology. The phonemic inventory of Bongcher consists of thirty five phonemes – six vowels, six diphthongs, twenty one consonants and two tones – which are discussed in the following sections.

1. Vowels

There are six vowel phonemes in Bongcher which are as follows:

i	u
e	o
ə	
a	

The following is the list of vowel phonemes of Bongcher along with their description.

Phoneme	Allophone	Description
/i/	[i]	high front unrounded
/e/	[e]	high-mid front unrounded
/ə/	[ə]	mid central unrounded
/a/	[a]	low central unrounded
/u/	[u]	high back rounded
/o/	[o]	high-mid back rounded

1.1 Contrasting Pairs

Bongcher vowel sounds are established on the basis of the following minimal/sub-minimal pairs.

i/e	:	/ki/	‘my’	/ke/	‘leg’
u/o	:	/bu/	‘rice’ (uncooked)	/bo/	‘leaf’
i/u	:	/pi/	‘grandmother’	/pu/	‘grandfather’
e/u	:	/leŋ/	‘wander’	/luŋ/	‘stone’
a/o	:	/dai/	‘fence’	/doi/	‘curd’
i/a	:	/pi/	‘grandmother’	/pa/	‘father’
i/o	:	/pi/	‘grandmother’	/po/	‘to carry’
e/ə	:	/semak/	‘not going’	/səmak/	‘husband residing in in-laws house’
e/a	:	/se/	‘go’	/sa/	‘eat’
e/o	:	/sel/	‘mix’	/sol/	‘tired’

ə/o	:	/sərat/ ‘cow’	/korat/ ‘hacksaw’
a/u	:	/la/ ‘take’	/lu/ ‘head’

1.2 Distributional Pattern

The distributional pattern of Bongcher vowel phonemes is clearly distinguished – while the vowels /i/, /e/, /a/, /u/ and /o/ occur at all positions, the vowel /ə/ generally occurs only in word-medial position; however, occurrence of the vowel /ə/ in initial and final position is rare. The following examples show the occurrence of the six vowels in various positions:

Phoneme	Word-Initial	Word-Medial	Word-Final
/i/	/iwom/ ‘bear’	/tir/ ‘arrow’	/thi/ ‘blood’
/e/	/enro/ ‘care for’	/sel/ ‘mix’	/ke/ ‘leg’
/a/	/arte/ ‘chicken’	/tarpi/ ‘mother-in-law’	/wa/ ‘bird’
/ə/	/əi/ ‘bite’	/sərat/ ‘cow’	/mərsə/ ‘chilli’
/u/	/upa/ ‘elder-bro’	/purun/ ‘garlic’	/ru/ ‘bone’
/o/	/očai/ ‘priest’	/kor/ ‘ear’	/ro/ ‘bamboo’

2. Diphthongs

Bongcher distinguishes six diphthongs. However, no triphthong is found in Bongcher. Six diphthongs available in Bongcher are as follows:

/ai/	as in	/kwai/	‘beetle-nut’
/ui/	as in	/tui/	‘water’
/oi/	as in	/poilani/	‘day’
/ei/	as in	/numei/	‘widow’
/au/	as in	/naute/	‘child’
/ou/	as in	/khoulən/	‘village head’

2.1 Contrasting Pairs

The Bongcher diphthongs, six in number, can be established on the basis of the following minimal or sub-minimal pairs. The examples given below denote a contrast between the two diphthongs.

ai/ui :	/ai/	‘crab’	/ui/	‘dog’
ai/oi :	/dai/	‘fence’	/doi/	‘curd’
ai/ei :	/mai/	‘face’	/mei/	‘fire’
ai/au :	/lai/	‘astonished’	/lau/	‘gourd’
ai/ou :	/jai/	‘happy’	/jou/	‘Kuki tribe’
ui/oi :	/ui/	‘dog’	/oi/	‘a sound’ (to call)
ui/au :	/lui/	‘climb’	/lau/	‘gourd’
oi/ou :	/loi/	‘medicine’	/lou/	‘jum’
au/ou :	/lau/	‘gourd’	/lou/	‘jum’

2.2 Distributional Patterns

All the Bongcher diphthongs do not occur in all the positions. The diphthongs in Bongcher chiefly occur in word medial and word final position. The occurrence of the Bongcher diphthongs in word initial position is, however, very restricted. The occurrences of the six diphthongs in the three positions are illustrated below:

Phoneme	Word-Initial	Word-Medial	Word-Final
/ai/	/aithiŋ/	/maithum/	/sai/
	‘ginger’	‘pumpkin’	‘rice’(uncooked)
/ui/	/ui/	/tuiwa/	/lampui/
	‘dog’	‘river’	‘road’
/oi/	/oi/	/thoiro/	/kihoi/
	‘a sound’ (to call)	‘rub’	‘know’
/ei/	- - -	/theihai/	/mei/
		‘mango’	‘fire’
/au/	- - -	/naute/	/moilau/
		‘child’	‘gourd’
/ou/	- - -	/khoupa/	/lou/
		‘chief’	‘jum’

3. Consonants

The phonemic inventory of Bongcher consists of twenty one consonantal phonemes as shown in the table given below:

Place of articulation		Bilabial	Dental	Alveolar	Palatal	Velar	Glottal
Manner of articulation		vl vd	vl vd	vl vd	vl vd	vl vd	vl vd
Plosive	Unaspirated	p b	t d			k g	
	Aspirated	ph	th			kh	
Affricate					č ĵ		
Fricative			s		š		h

Nasal	m	n			ŋ	
Trill			r			
Lateral			l			
Approximant	w		y			

3.1 Contrasting Pairs

The consonantal phonemes of Bongcher are established on the basis of minimal pairs and where minimal pairs are not available, sub-minimal pairs have been used for the purpose. Following is the list of minimal/sub-minimal pairs:

p/b	:	/pu/	‘grandfather’	/bu/	‘rice’ (cooked)		
t/d	:	/atai/	‘late’	/adai/	‘cold’		
k/g	:	/kudal/	‘spade’	/gudal/	‘digging hoe’		
p/ph	:	/pai/	‘throw’	/phaiwo/	‘storm’		
t/th	:	/ata/	‘custard apple’	/atha/	‘good’		
k/kh	:	/koŋ/	‘waist’	/khoŋ/	‘drum’		
m/n	:	/mar/	‘north’	/nar/	‘nose’		
m/ŋ	:	/kum/	‘year’	/kuŋ/	‘tree’		
m/n/ŋ	:	/lum/	‘hot’	/lun/	‘through’	/luŋ/	‘stone’
č/ĵ	:	/čoŋ/	‘speech’	/ĵoŋ/	‘monkey’		
s/š	:	/suŋ/	‘lie down’	/šuŋ/	‘sit’		
s/h	:	/sem/	‘blow’	/hem/	‘beat’		
r/l	:	/ram/	‘jungle’	/lam/	‘dance’		
w/y	:	/wak/	‘hog’	/yak/	‘yak’		

3.2 Distributional Pattern

The Bongcher consonantal phonemes can occur at various positions – initially, medially and finally in words. The following examples are given to show the occurrence of the consonantal phonemes in the three positions:

Phoneme	Word-Initial	Word-Medial	Word-Final
/p/	/pat/	/kəpal/	/phelep/
	‘cotton’	‘forehead’	‘butterfly’
/b/	/bu/	/ribik/	/ khələirubub/
	‘rice’ (cooked)	‘hide’	‘dusk’
/t/	/tui/	/naute/	/sərat/
	‘water’	‘child’	‘cow’
/d/	/dai/	/mitdum/	- - -
	‘fence’	‘glow-worm’	
/k/	/kiro/	/ʃəkro/	/ŋek/
	‘return’	‘to keep’	‘all’
/g/	/gonta/	/paŋak/	- - -
	‘rhino’	‘uncle’	
/ph/	/phuŋ/	/phaiphin/	- - -
	‘belly’	‘sand’	
/th/	/thi/	/thirthi/	- - -
	‘blood’	‘air’	
/kh/	/khairo/	/rəkhai/	- - -
	‘to split’	‘avoid’	
/m/	/meŋ/	/mitmul/	/iwom/
	‘open eyes’	‘eye-lash’	‘bear’
/n/	/naite/	/tunu/	/phurun/
	‘child’	‘grandfather’	‘onion’

/ŋ/	/ŋa/ 'fish'	/rəŋai/ 'listen'	/rəthaŋ/ 'to ask'
/č/	/čəŋ/ 'speak'	/ročok/ 'to buy'	- - -
/j/	/jai/ 'happy'	/iŋu/ 'rat'	- - -
/s/	/siŋir/ 'ant'	/mərsu/ 'chilli'	- - -
/ʃ/	/fam/ 'to call'	/monuʃu/ 'human'	- - -
/h/	/hem/ 'to beat'	/kuhui/ 'to rub'	- - -
/r/	/rumu/ 'eagle'	/korset/ 'deaf'	/thir/ 'iron'
/l/	/lum/ 'hot'	/lən/ 'big'	/ral/ 'thirsty'
/w/	/wa/ 'bird'	/tuiwa/ 'river'	- - -
/y/	/yak/ 'yak'	/maiya/ 'room to keep rice'	- - -

4. Syllabic Patterns

As far as Bongcher is concerned, a syllable consists of a nucleus either with an onset or with a coda. Hence, the structure of the syllable in Bongcher may be defined as:

$$\pm \text{consonant} + \text{vowel} \pm \text{consonant}$$

Most of the native words in Bongcher are either monosyllabic or disyllabic words; though a handful of trisyllabic words can be found in Bongcher. However, Bongcher has very few tetrasyllabic words and most of the words which have tetrasyllables are in reality compound words. Here are few examples showing the syllabic structure of the Bongcher words:

4.1 Monosyllabic Words

v	:	/ui/	‘dog’
cv	:	/wa/	‘bird’
vc	:	/in/	‘house’
cvc	:	/wak/	‘hog’

4.2 Disyllabic Words

v-cv	:	/i-kəi/	‘tiger’
cv-cv	:	/sa-nu/	‘daughter’
v-cvc	:	/a-lum/	‘warm’
cv-v	:	/la-ui/	‘jackfruit’
cv-cvc	:	/mai-raŋ/	‘plate’ (for rice)
vc-cv	:	/ar-te/	‘chicken’
cvc-cv	:	/wak-me/	‘pork’
cv-cvc	:	/nu-paŋ/	‘girl’
cvc-cvc	:	/leŋ-man/	‘road-tax’

4.3 Trisyllabic Words

v-cv-cv	:	/a-wi-ni/	‘today’
v-cv-cvc	:	/a-me-čaŋ/	‘branch’ (of a tree)
cv-cv-cvc	:	/tui-rə-dal/	‘stream’

cv-cvc-cv	:	/mi-hek-ro/	‘to suspend’
cv-cvc-cvc	:	/bu-nek-təŋ/	‘right’ (opp. left)
cvc-cv-cv	:	/neŋ-ba-ti/	‘earthen pot’
cvc-v-cv	:	/rəŋ-ai-ro/	‘to listen’

4.4 Tetrasyllabic Words

vc-cv-cvc-cv	:	/in-mə-rək-te/	‘house-lizard’
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5. Consonant Clusters and Sequences

A large number of consonant clusters and consonant sequences are possible; but the phonotactic constraints of a particular language usually determine the possible combinations of consonants in that language. As far as Bongcher is concerned, a few consonant clusters occur in syllable initial position, such as,

Stop + Liquid:

/k/ + /l/	/nar-kla/	‘coconut’
	/čəŋ-kleŋ-tui/	‘rainbow’

However, a good number of consonant sequences can be found in the medial position. Moreover, consonant clusters are not present in syllable final position.

5.1 Consonant Sequences

In Bongcher, a variety of consonant sequences can be found where a maximum number of two consonants are permitted as medial sequence. The following table will explain the various combinatory possibilities of consonant sequences of two in Bongcher.

First Members	Second Members																				
	p	b	t	d	k	g	p h	th	kh	č	ĵ	s	š	h	m	n	ŋ	r	l	w	y
	P			+		+												+			
	B																	+			

T			+	+					+	+	+				+			+	+		
D																					
K	+	+	+								+				+			+			
G																					
P																					
h																					
th																					
kh																					
č																					
ĵ																					
s																					
š																					
h																					
m	+	+		+	+			+			+							+			
n					+				+	+				+		+		+			
ŋ	+	+	+		+			+					+		+			+		+	
r	+		+		+			+	+			+				+		+	+		
l	+				+						+								+		
w																					
y																					

Some examples of medial consonant sequences are as follows:

/p/ + /t/	/sap-ta/	‘week’
/p/ + /k/	/nap-kon/	‘big snail’
/p/ + /r/	/dep-ro/	‘to send’
/b/ + /r/	/deb-ra/	‘left’
/t/ + /ĵ/	/kut-ĵa-pha/	‘palm of hand’
/t/ + /r/	/mit-ru-bu/	‘eye-brow’
/t/ + /l/	/kut-lai/	‘middle-finger’
/k/ + /b/	/thiŋ-tak-bo/	‘tree-leaf’
/k/ + /t/	/bok-tui/	‘breast-milk’
/k/ + /r/	/sak-ro/	‘to sing’
/m/ + /p/	/lam-pui/	‘road’

/m/ + /b/	/mum-bati/	‘candle’
/m/ + /d/	/dum-de/	‘glow-worm’
/m/ + /r/	/hem-ro/	‘to strike’
/n/ + /h/	/an-hel/	‘vegetable’
/n/ + /r/	/in-ro/	‘see’
/ŋ/ + /p/	/taŋ-pui/	‘mountain’
/ŋ/ + /b/	/neŋ-bati/	‘earthen pot’
/ŋ/ + /t/	/čəŋ-kleŋ-tui/	‘rainbow’
/ŋ/ + /th/	/thaŋ-than/	‘mosquito’
/ŋ/ + /r/	/hoŋ-ro/	‘to join’
/r/ + /k/	/nar-kla/	‘coconut’
/r/ + /th/	/thir-thi/	‘air’
/r/ + /s/	/məŋ-su/	‘chilli’
/l/ + /r/	/hal-ro/	‘to scold’

5.2 Geminates

The native root words in Bongcher show a few geminates. Here are a few examples:

/t/ + /t/	/kut-te/	‘small finger’
	/kut-tin/	‘finger nail’
	/kut-te-wok/	‘ring-finger’
/r/ + /r/	/ʃor-ro/	‘to sell’

6. Tone

The language which has tone is a tonal language opposed to stress language where a change of tone does not bring about any change in meaning. Bongcher shows a two way tone contrast. A few examples showing the contrasts of tone are given below:

FALLING

/lùŋ/ ‘heart’
/nì/ ‘day’

:
:

RISING

/lúŋ/ ‘stone’
/ní/ ‘sun’

/lám/ ‘dance’	:	/lám/ ‘road’
/bék/ ‘spider’	:	/bék/ ‘torn’
/kón/ ‘waist’	:	/kón/ ‘burn’

7. Conclusion

The phonemic inventory of Bongcher consists of thirty five phonemes out of which six are vowels, six diphthongs, twenty one consonants and two tones. Bongcher has phonemically two front vowels - /i/ and /e/, two central vowels - /a/ and /ə/, and two back vowels - /u/ and /o/. The vowels in Bongcher are all oral vowels and no nasal vowel can be found. The distributional pattern of Bongcher vowel phonemes is clearly distinguished – while the vowels /i/, /e/, /a/, /u/ and /o/ occur at all positions, the vowel /ə/ mostly occurs in word-medial position. The six diphthongs in Bongcher, which are all closing and falling in nature, rarely or never occur in closed syllables; on the contrary they chiefly occur at syllable-final position. While the diphthong /ai/, /ui/ and /oi/ can occur at all the positions, i.e., word-initial, medial and final positions, the other diphthongs /ei/, /au/, and /ou/ occur only at word-medial and final position. It is also to be noticed that the diphthong /ai/ occurs more frequently in Bongcher than the other diphthongs.

The phonemic inventory of Bongcher consists of twenty one consonantal phonemes. The consonants, according to the manner of articulation can be grouped into two broad sections – the stops and the continuants. The consonants, as a whole, include nine stops and twelve continuants. The stops show voiced-voiceless and aspirated-unaspirated contrast. Among the continuants, there are three nasals, three fricatives, two affricates, one trill, one lateral and two approximants. The nasals, the trill, the lateral and the approximants are all voiced while the three fricatives are all voiceless and the affricates show voiced-voiceless contrasts. In terms of the place or point of articulation, Bongcher consonants can be distinguished as bilabial, labio-dental, dental, alveolar, palatal, velar and glottal. It is evident that five of the Bongcher consonants are bilabial and five are dental, four velar and three palatal, three alveolar and one glottal.

Most of the consonant phonemes of Bongcher occur at the word initial position. Phonemes in initial position of syllables are more numerous than those found finally. In Bongcher, word final consonants are fewer in number than word initial consonants. The consonant phonemes which occur at word final position are /m/, /n/ and /ŋ/. Besides the nasals, the consonants which occur at syllable-final position are the stops /p/, /t/ and /k/ and the liquids /r/ and /l/ and that too in a very few words.

The syllabic pattern found in Bongcher is (C)V(C) or C₀₋₁VC₀₋₁ which means that in a Bongcher syllable there can be zero to one consonant in the beginning and zero to one in the end where the V element, i.e., the Vowel is obligatory and the C element, i.e., the Consonant is optional. However, the majority of the Bongcher words have the CV structure, i.e., they are open syllables; VC pattern are of very low frequency in Bongcher. Moreover, native Bongcher words ranges chiefly from monosyllabic to trisyllabic; most of the tetrasyllabic and pentasyllabic words are either compound words or loan words.

As far as Bongcher is concerned, no consonant cluster occurs in syllable initial position. Again, consonant clusters are also not present in syllable final position except loan words. Nevertheless, consonant clusters are found very rarely in the medial position. However, in Bongcher, a variety of consonant sequences can be found where a maximum number of two consonants are permitted as medial sequence. The native root words in Bongcher also show a few geminates.

Bongcher has two tones – falling and rising, which can occur with all the vowels, except mid central vowel /ə/. In single syllable words, the contrast between rising and falling tone is quite clear than the words with two or more syllables.

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Stability in South Asia: The Significance of Nuclear Weapons and Non-State Actors

Selvi Bunce

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Abstract

This paper will define South Asia as the states included in the South Asian Association for Regional Cooperation (SAARC); Afghanistan, Bangladesh, Bhutan, India, Nepal, the Maldives, Pakistan, and Sri Lanka. India and Pakistan are the only two states in this regional subsystem that possess nuclear capabilities. This paper will use process tracing to determine how the development of nuclear weapons has stabilized the region over time. This phenomenon is best observed through the role nuclear weapons have played in the Indo-Pakistani dispute over Kashmir, which has been the main destabilizing conflict in the region.

Keywords: Stability of peace, significance of nuclear weapons, peace in South Asia, role of non-State players

Stability of Post-Cold War South Asia

The stability of post-Cold War South Asia is dependent on nuclear capabilities because the development of nuclear weapons in South Asia fosters stability by making the costs greater than the benefits of war, therein creating a mutual vulnerability that makes military victory impossible, and generating political consequences that force actors into rationality. While the existence of nuclear weapons is the main independent variable leading to the stability of South Asia, non-state actors and rising powers play a role in both the peacefulness and durability of stability in South Asia.

Focus of This Paper

This paper will define South Asia as the states included in the South Asian Association for Regional Cooperation (SAARC); Afghanistan, Bangladesh, Bhutan, India, Nepal, the

Maldives, Pakistan, and Sri Lanka. India and Pakistan are the only two states in this regional subsystem that possess nuclear capabilities. This paper will use process tracing to determine how the development of nuclear weapons has stabilized the region over time. This phenomenon is best observed through the role nuclear weapons have played in the Indo-Pakistani dispute over Kashmir, which has been the main destabilizing conflict in the region.

Conflict over Kashmir, Two Super Powers and Power Loyalties

Kashmir has been under dispute since the partition of India and Pakistan in 1947. The first war between Pakistan and India over Kashmir occurred in 1948. The United Nations tried and failed to resolve the crisis. The war ended with an inconclusive cease fire and India holding two thirds of Kashmir (Shakoor 1997, 77). At that time, neither India nor Pakistan possessed nuclear capabilities. Out of disappointment in the outcome of the conflict, Pakistan decided to side with the United States in the highly polarized international system. India then joined the Soviet Union as a reaction to Pakistan's new alignment (Shakoor 1997, 77). Therefore, the two major superpowers were drawn into South Asia by invitation and not by independent assertion.

Polarity has not been a variable of great significance in South Asia because while Pakistan and India, as the main contributors to conflict in the region, were at one time aligned with opposing powers, this soon became irrelevant. In 1955 India and the Soviet Union described themselves as allies in the struggle for world peace and had a well-developed relationship. Conversely, Pakistan was aligned with the United States but was struggling to keep the alliance strong. The United States did not share much of the animosity Pakistan held against India and instead viewed India as a bulwark against communism. By 1958 India was receiving aid from both the United States and the Soviet Union (Shakoor 1997, 77). Thus, power loyalties did not play a significant role in the Cold War era, and this pattern has continued into the post- Cold War era.

Wars before India and Pakistan Developed Nuclear Capabilities and the Role of Super Powers

The second Indo-Pakistani war over Kashmir occurred in 1965, when both India and Pakistan had yet to develop nuclear capabilities. This war was initiated by Pakistani insurgents in

Kashmir and resulted in a similar outcome as the first. However, this time there was a formal treaty signed by India and Pakistan, facilitated by the Soviet Union in support of India (Shakoor 1997, 78). Conversely, the United States declared complete neutrality at that time and even went so far as to completely cut off aid to both India and Pakistan. The United States put in no effort to deter Pakistan and India from engaging in war, nor did it impose an arms embargo on either side (Kumar 2006, 611).

No Major Conventional Wars after Developing Nuclear Capabilities

While the 1965 Indo-Pakistani war left room for dispute, there has been no conventional army clashes since then. This is due to both India and Pakistan developing nuclear capabilities. The first official nuclear tests by both countries occurred in 1998, three weeks apart from each other, while prep began years in advance (Kristensen and Norris 2015). For example, in 1989 there was a violent uprising in Kashmir, which increased tensions in relations between India and Pakistan. By 1990 the United States became diplomatically involved before further violent development, and prevented the tension from turning into full-fledged war (Shakoor 1997, 80). It may be easy to conclude that it was simply the involvement of the United States that deterred India and Pakistan from going to war over Kashmir. However, as observed in its response to the 1965 conflict, it is unlikely that the United States would have gotten involved if not for the newly developed nuclear capabilities of India and Pakistan. In addition, Key (1998, 91) states that both India and Pakistan were resistant to outside pressure, especially from Washington because neither party was prepared to trust “the good intentions of outsiders”. Therefore, it was the mutual nuclear capability that changed the pattern of conflict in South Asia and resulted in the lack of violence that maintained stability in the region.

Continuing Hostile Posture for the Last 50 Years- Mutual Vulnerability Prohibits Total War

Pakistan and India have maintained a hostile posture along the border and in Kashmir for the last fifty years (Key 1998, 89). This has not resulted in war since the development of nuclear weapons because the nuclear capability of both parties has raised the stakes of conventional conflict (Key 1998, 90), therefore making the possible costs greater than the benefits. This is because the existence of nuclear capability creates a mutual vulnerability that makes military

victory impossible. Both Pakistan and India are aware that military victory is not possible in the sense that even if one state were to recover faster than the other, the victory would not be meaningful because in nuclear war no state would be better off fighting than had it not fought at all (Jervis 1986, 692).

Seeking Non-military Victory

Conversely, it may be argued that while military, or nuclear, victory is impossible, a non-military victory is possible between states with nuclear capabilities. This logic asserts that states will be able to attack the other conventionally because each knows that the other will not be willing to escalate the war to a nuclear level. Historically, Pakistan has been the instigator of the Indo-Pakistani conflicts, yet no such moves have been made since the development of nuclear capabilities. For example, in 1965 Pakistan decided it was ample time to begin guerilla warfare with the help of Kashmiri recruits formally trained by the Pakistani Army in Kashmir even though it understood, “India's superiority in terms of military strength had grown to such an extent that Pakistan could bear no comparison to it and could not compete with India even if it so wished” (Shakoor 1997, 80). Therefore, Pakistan was willing to risk fighting a war in which it knew it was conventionally weaker before the development of nuclear weapons, but not after both states had nuclear capabilities. In other words, Pakistan fears the capability of nuclear weapons more than it fears India. This debunks the argument of non-military victory as a working nuclear logic in the subsystem of South Asia.

Avoiding Escalation

However, one key concern in the conversation on nuclear weapons is escalation. Posen argues that

“Escalation has generally been conceived of as either a rational policy choice, in which a leadership decides to preempt or to escalate in the face of a conventional defeat, or as an accident, the result of mechanical failure, unauthorized use, or insanity. But escalation arising out of the normal conduct of intense conventional conflict falls between these two categories: it is neither a purposeful act of policy nor an accident. What might be called ‘inadvertent escalation’ is rather the unintended consequence of a decision to fight a conventional war” (Posen 1982, 29).

Here, Posen is asserting that actors that hold nuclear capabilities will only be boundedly rational, and therefore use nuclear forces as a miscalculation due to offense-defense indistinguishability and the fog of war in conventional warfare. This does not apply to the South Asian case because India and Pakistan have historically avoided conventional warfare. For example, both India and Pakistan have pursued "non-weaponized deterrence" (Key 1998, 91).

This is a strategy that entails no testing, assembly, or actual deployment of weapons. Nevertheless, both are "de facto nuclear powers," and can assemble and deploy nuclear weapons in a short time (Key 1998, 92).

Therefore, since Pakistan and India are not only avoiding conventional warfare, but also avoiding direct signaling of nuclear power, it rests that both Pakistan and India believe that its own capability is more important than its credibility and this allows the system to remain stable. This is so because nuclear threats do not have to be highly credible to be effective. Even a very slight chance that a confrontation or provocation could lead to nuclear war is enough to deter rational opponents. In addition, as seen in this case, states do not need to threaten to immediately launch a full-scale nuclear attack on the other to deter because the mere existence of nuclear capability reduces the necessity of credibility (Jervis 1986, 697).

Arms Racing and Dangerous Vertical Nuclear Proliferation

Similarly, the importance of capability may result in arms racing and nuclear proliferation. For example, Jervis states that although "crises are quite rare, the crucial functions of demonstrating seriousness and credibility have to some extent devolved to arms procurement" (Jervis 1986, 698). In addition, Kumar states that one of the main strategies of the United States in South Asia is to avert a nuclear arms race in the region (2006, 612). This is a rational since Kristenson and Norris state that while Pakistan has about 120 nuclear warheads now (compared to India's 110), it could potentially have 220 to 250 by 2025, making it the world's fifth largest nuclear weapon state (2015, 1). This vertical nuclear proliferation may affect the stability of the region because while India also continues to develop nuclear weapons, it is not doing so at Pakistan's pace, and it is not sharing the details of its program. Therefore, if India begins to become fearful of Pakistan becoming an international nuclear power, India may begin looking

more boundedly rational. India may then find it necessary to fight a conventional war due to its confidence in its conventional abilities if Pakistan threatens Kashmir again. Therefore, vertical nuclear proliferation in the region will make the nuclear supported peace no longer durable.

However, vertical nuclear proliferation will not necessarily result in the escalation of conventional war to nuclear war, because South Asia is determined to rationally avoid conventional war and the existence of nuclear capabilities enhance stability by lowering crises due to the increased caution of state actors. India and Pakistan have become more cautious since the development of respective nuclear capabilities because both states are comfortable with the status quo of the region and would not risk losing what each holds to increase territory or influence. It is not worth it for mutually capable states such as these to risk changing the status quo (Jervis 1986, 695). Therefore, it is unlikely that Pakistan will conventionally attempt to take Kashmir yet again.

India as Regional Power Challenged by Non-state Actors

The current status quo of South Asia maintains that India is the regional power, with the strongest economy, most stable government, and strongest conventional military (Key 1998, 89). By the end of the Cold War the United States recognized India as a regional power and chose to leave it be, as long as there was no Indo-Pakistani crisis (Shakoor 2006, 80). However, although India reigns as regional power, Pakistan uses nuclear capability, and more importantly, non-state actors to counter India's overwhelming conventional military superiority (Key 1998, 92).

While India remains the regional power, and is rising in the international system as well due to its economic and military growth, and political stability, Pakistan remains relevant. Although considered a "failed state" due to its economic deterioration and political and economic instability caused by a ruling military allowed by the elite because of opportunism and collusion (Zaidi 2008, 10), Pakistan still manages to threaten India and worry South Asia and the international system because of its nuclear capability. With its military playing a strong role in the governance of Pakistan, Pakistan has been following the trajectory of aggressive nuclear proliferation. India, though not as aggressive, has been doing the same, but with its focus on China. Non-state actors act as a confounding variable that increases the danger of nuclear

proliferation and play a destabilizing role in the region, undermining the stability that nuclear weapon capability brought when it first appeared on the scene.

Non-State, Armed Islamic Groups as an Instrument of Foreign Policy

Not only has Pakistan been acting reactionarily to India's nuclear program, which has grown to deter China (Key 1998, 92), but Pakistan has also allowed non-state, armed Islamic groups as an instrument of foreign policy (Key 1998, 90). For example, in 2001 India's Parliament was attacked by terrorist groups allegedly used as proxies by Pakistan's intelligence service (ISI). Pakistani terrorists also launched attacks in Mumbai, India in 2008, killing 164 people. Finally, in September of 2016 Pakistani terrorists assaulted the Indian garrison of Uri in Kashmir, killing 19 (M.F. 2017). These attacks have affected the entire region of South Asia. For example, in a press conference one month after the attack in Kashmir, Aitzaz Ahsan, a politician from Punjab, stated that "if Pakistan does not restrict their non-state actors and something bad happens, Bangladesh and Afghanistan will not speak to them, and Bhutan and Nepal will begin supporting India" (Dawn 2016). Non-state actors have a highly destabilizing and negative effect on the durability of peace in the South Asian subsystem.

Due to the most recent attacks, there has been a shift in India's policy toward Pakistan. As opposed to its usual defensive posture, this time the Indian government responded by "authorizing 'surgical strikes' along the frontier, targeted at 'terrorist launch pads' and 'those protecting them'" (M.F. 2017). This is in part because India's response to the onslaught of 2001 was a failure. By the time India's Strike Corps had mobilized and positioned on the frontier, Pakistan had already bulked up its defenses, therefore raising both the costs of the incursion, and the risk that conventional conflict would soon escalate to a nuclear level (M.F. 2017). Thus, no action was initiated by India and it has now formed a new response plan as a result of the threat Pakistan is projecting through both its nuclear proliferation and non-state actors.

India's Strategy of "Cold Start"

India is currently pursuing a strategy entitled "Cold Start". Cold Start aims to make India more prepared for conventional war if Pakistani terrorists do strike India again by having nimbler, integrated units stationed closer to the border to allow India to inflict significant harm

before international powers demand a ceasefire (M.F. 2017). This is a departure from the early post-Cold War defensive avoidance of conventional war and has many critics. This shift in policy suggests that the presence and activity of non-state actors allegedly sponsored by Pakistan has made India boundedly rational, leaving it vulnerable to inadvertent war. Per M.F., Ladwig states that if India's Cold Start plan is implemented as it is meant to be, after a terrorist attack prepared with ISI's knowledge, India's response would lack the element of surprise. This makes Cold Start a weak deterrent. In addition, the risk of overreaction on Pakistan's side is heightened by India's secretive behavior, and Pakistani officials have already threatened to use nuclear weapons, should India put Cold Start into action (2017). Therefore, the increased presence of Pakistani non-state actors in India acts as a destabilizing independent variable in the South Asian subsystem.

India, Nuclear Non-Proliferation Treaty and Non-state Actors

Conversely, in 1998, Key wrote that under the "current conditions" (before the first terrorist attack in India in 2001) nuclear proliferation in the Indian subcontinent could not be reversed. The futility of such efforts was evident in India's continued refusal to sign either the Nuclear Non-Proliferation Treaty or the Comprehensive Test Ban Treaty. Officials in New Delhi insisted that these treaties were flawed because they failed to eliminate all nuclear weapons and proscribe all testing. Taking advantage of India's posturing, Pakistan guaranteed the nuclear stalemate in the region by pledging to sign both treaties only if India did so (Key 1998, 92). Therefore, since it is highly unlikely that nuclear proliferation will end in the near future, peacefulness will only be durable if Pakistan keeps its non-state actors out of India. Nuclear deterrence has proven itself capable of maintaining stability in South Asia, but the appearance of non-state actors skews the rationality of India, leaving it boundedly rational and more liable to start conventional war.

As a result of the growing threat of international terrorism and the increased nuclearization of South Asia, the region has assumed a new significance in American strategy (Kumar 2006, 605). As the international superpower, the United States is uniquely positioned to get involved; however, to do so effectively it must also accept the limits of its influence in South Asia (Key 1998, 98). For example, it is risky to attempt to place increased constraints on

Pakistan because a decline in its ability to launch a nuclear strike may compel it to use nuclear weapons early on in a conflict rather than risk losing them (Key 1998, 99).

Therefore, the American strategy in post-Cold War South Asia includes combating terrorism and averting nuclear proliferation (Kumar 2006, 612). American interests have grown deeper not only for international security reasons, but also because India has become an economic priority (Kumar 2006, 615). Therefore, the goal of American policy should be to facilitate a permanent disengagement between India and Pakistan that would allow each to turn to rewarding economic relationships with states outside the region instead (Key 1998, 98). While the effectiveness of this policy depends on the willingness of India and Pakistan to relinquish decades old conflict and the focus of any peace talks between the two states should focus on non-state actors and proliferation, the role of the international economy has become increasingly important where South Asian peacefulness and durability is concerned.

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Gender Representations in English Textbooks used in Grade Eight under National and State Boards, India

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Abstract

This research investigates the representation of different genders in the English textbooks used in grade eight in India. The main objective of the research is to find out what the different representations of genders are and how the language and images are used in the three English textbooks *Blossoms*, *Honeydew* and *Read Now*. This study employs quantitative and qualitative analysis. Part of Fairclough's (1989) Critical Discourse Analysis (CDA) frameworks that is *the description, interpretation and explanation* is used for the analysis. Content and textual analysis has been conducted using the *schema, frame* and *script* as part of 'member resources' (MR). The analyses are divided into seven categories such as gender of authors, gender of characters, male or female centred topics, firstness, images and visibility, language features and plot to answer the two research questions. Additionally, the images have been analysed using Critical Image Analysis tool. The results of the investigation indicates that gender biasness or stereotype still exists in the English textbooks used in Indian school despite the government's endeavour to establish equality and justice in matters of education as per the national policy of education. In conclusion, the study also provides certain pedagogical implications and recommendations that can help in eradicating the issue of gender inequality of the learning materials in English classrooms

Keywords: gender representation, sexism, images, gender stereotype, gender roles English textbooks.

1. Introduction

Textbooks have often been considered to be an important teaching aid in imparting basic knowledge in all societies. They serve as instruments to make available

for a given age group, knowledge, in a particular subject and lay foundations for standard learning and shared culture. Apart from conveying the basic knowledge in a particular subject matter, textbooks directly or indirectly affect and tend to influence a child's upbringing by "transmitting models of social behaviour, norms and values" which are considered as acceptable and appropriate (UNESCO, 2009). These concepts are more prone to develop during the formative years of a child's life and have a tendency to influence children's way of thinking.

Traditionally, India has always been a patriarchal society where women are dominated and controlled by male members of the society as revealed by the history of the country. The issues related to gender in India had gained importance since the 70's once the report "*Towards Equality*" was published in 1974 by the Committee on the *Status of Women in India, Ministry of Education and Social Welfare, Department of Social Welfare* (NCERT Report, 2013-2014). In education, the need to make the curriculum gender inclusive gained momentum in the 70's. The Indian Government has taken certain steps to promote equality in the field of educational. For example, the *National Policy on Education* (NPE) 1986 emphasised on the elimination of all kinds of discriminations on the basis of gender

As a country striving towards gender equality, one way of doing so is to educate the young learners through textbooks used in schools in India. If men and women are presented equally and no particular gender is stereotyped, then children might grow up without any preconceived notion of gender roles. Gender perceptions can be made positive through education. Thus, investigating the current textbooks used in the Indian Curriculums is the focal point of this study and to find out how different genders are being represented in textbooks in Indian schools. This study hopes to provide concerned authorities, educators and society awareness regarding the need to be in line with the objectives in developing gender equal educational environment.

Briefly, Indian schools are mostly found to be affiliated to either of the following boards/curriculums which operates at different levels such as - (i) three boards operates at the national level, (ii) some relatively small number of schools follow foreign curriculum and (iii) each state has its own curriculum. Of these, the national and the state level of education has been focused upon in this research. At the national level the two boards or

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curriculums are the *Central Board of Secondary Education* (CBSE) and the *Council for the Indian School Certificate Examination* (CISCE). At the State level, there is a *Department of Education* under which the school system operates. Each state has control of their departments in terms of teaching materials like textbook selection and evaluation (Kumar, 2014). For this study the State Board of West Bengal or the *West Bengal Board of Secondary Education* (WBBSE) has been taken into consideration.

Language is the most important tool for communication and it reflects the societal structure and gender perspective of a given society or community. At present, there are many societies which are patriarchal and which gives more value to men than women and these values are reflected through the language used (Umera and Okeke, 2012). Language is dynamic, it is continuously evolving to demonstrate the altering nature of the society. To name a few, there are various scholars like Lakoff (1975), Key (1975), Thorne and Henley (1975), who published different studies on language and gender, and explained the relationship between the two. According to Bell, McCarthy and McNamara (2006), *gender* is a contextual-dependent concept which bestows a variety of strategies related to language to both females and males. Each and every society has its own outlook towards the roles that men and women play and has certain fixed expectations from them which are dependent on the cultural, religious, political, economic and social factors. In most societies it is culturally assumed that men and women stand for two extreme traits- female are regarded as the suppressed group which stands for the negative characteristics like weakness, passiveness, dependence and emotionality; whereas men form the dominant group which stands for all the positive characteristics like strength, activity, rationality and independence (Ho, 2009, as cited in Majid and Fateme, 2015). Kress (1996. p.16) points out that gender inequality which begins with schooling and is demonstrated in the teaching materials is matter of great concern as these textbooks and syllabus serve to become “design for a future society” (as cited in Soleimani, 2015). UNESCO (2011, p.6), defines *gender stereotype* as “simplistic generalisations about the gender attributes and the roles of individual and/or groups and about differences among them. Stereotype can be positive or negative but they rarely communicate accurate information about others.” These generalisations are made keeping in line with the societal norms, values and ideologies associated with the two genders.

In 2013, the Pew Research Centre pointed out that in U.S.A the number of women breadwinners is gradually increasing, 40% of the women are earning more than their partners (Wang, Parker and Taylor, 2013, as cited in Craeynest, 2015). Nevertheless, the gender gap still exist in the European Union, (*European Institute for Gender Equality* (EIGE), 2013). Thus, although, EU might only be just halfway through in achieving its goal of gender equality, but gender discrimination is still very much seen in other parts of the world, India is not an exemption. The situation is still desolate in developing countries where women are often discriminated in matters of healthcare, education, rights etc. The reason behind this problem relies to “cultural preference for sons over daughters” as found in China, India as well as Caucuses and Balkan states (Barot 2012, p. 18, as cited in Craeynest, 2015). In these countries, the society views males as more valuable than females – a son is regarded to be an asset whereas a daughter is regarded as an economic liability. Women grow up to become nothing more than maids for the household for whom dowry is required to be paid during marriage. They are thus regarded as inferior to men (Mullins 1998, para. 1-7, as cited in Craeynest, 2015). Furthermore, women suffer in matters of education especially in these low-income countries. Through the help of various NGO’s like UNICEF, the role of men and women all around the world is changing as these non-governmental organisations are putting effort to promote gender equality. This change should also be reflected in the textbooks which are being used in schools to educate young learners.

In India language, in most cases, is taught through literature. Literature from time immemorial has played a key role in teaching English to foreign and second language learners all over the world. The roles of literature in teaching English language has been supported by many researcher such as Collie and Slater (1987, p.3-6) on the basis that it provides scope for presenting authentic materials for learners, helps in enriching the linguistic and cultural aspects of the learners and emphasizes on the learners personal involvement. Literature is a concoction of different genres like prose, poetry and drama. Each of these genres help in inculcating different language skills in the learners. Vocabulary, grammar, critical thinking, communicative skills etc. can be taught and honed through literary texts.

Textbooks of all kinds have been studied by many researchers throughout the years since they are the main materials adopted by teacher in a teaching-learning situation. Apart from the time spent with textbooks during class hours, the learners also spend considerable amount of time reading these textbooks for revision and homework even out of class. Furthermore, learners tend to consider textbooks to be infallible and hence do not challenge the knowledge and values embedded therein (Chung, 2014). Thus a lack of gender awareness in education strengthens the existing inequalities between the two genders by once again reinforcing the discriminatory tendencies and undermining the self-esteem of the girls (*The World Conference on Women*, 1995).

Many researches have been conducted to analyse the gender representation in textbooks over the years. Not only have the researchers analysed the visual representations like the illustration and photographs but the text too have been studied to identify any discrimination or stereotyping of gender and use of sexist language. In 1977, Coles (as cited in Hall, 2014) examined five materials widely used in adult education. The analysis revealed that in 150 stories, men were referred to three times more than women. It was also found that men occupied skilled and managerial positions are were looked upon as breadwinners but the female were found to be nothing more than housewives and subordinate workers. Arnold-Gerrity (1978, as cited in Hall, 2014) had analysed the content of nine primary reading textbooks to examine the participation of females in character roles. She found that there were twice the number of male characters than female characters in the first four books meant for grades one and two, whereas the male centred stories were five times more frequent in the three readers for grades three and four. She furthermore found that the men had wider and varied occupational roles in contrast to women whose roles were mainly restricted to being housewives and mothers.

Various studies also found the same in the Asian context. Ansary and Babaii (2003) had studied the textbooks *Right Path to English I and II* (1999 edition) concentrating on the status of sexism and found that the visibility of female gender were low; 1:1.4 was the ratio of female to male in the textbooks and in illustration was 1:1.6. Out of the total of 40 topics presented, 27 were male oriented that is 67.5%. They also found that in matters of usage of paired nouns like “uncle and aunt”, “brother and sister”, the feminine noun always followed the masculine noun. Mirza (2004) in Pakistan studied

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a total of 194 textbooks for six different disciplines and her findings were extensive, but to summarise it, she found the reference to females were far outnumbered by the reference to male. In 2010, Hamdan conducted an analysis of a series of English language textbooks used in Jordan and the results showed that men occupied 62 of the total 78 jobs which male dominant roles negating the fact that in recent times, the women of Jordan too held varied occupational designations starting from ministers of governments to taxi drivers. These findings can be predictable as these countries are male dominated society.

There are some studies which however have yielded different results. The research conducted by Nagatomo (2011) in Japan University showed that the textbook *Conversation Topics for Japanese University Students* did not promote any gender imbalance. The study found that the female characters were more in number, together with higher visibility and more active roles. In contrast to most studies where there gender imbalance was found to be inclined towards the domination of males, here it was found that most of the topics were oriented towards the female areas of interests. There was almost no gender bias found in the sentence structures since in most cases gender-neutral terms were used. In the research conducted by Dominguez (2003), it was found that there was no sexist bias throughout the textbook studied. In the books *Sparks 5* and *New Total English* published in Belgium and Britain respectively, a conscious effort made towards the problem of gender imbalance could be seen unlike in the textbook *Contact 5*, published in Belgium as found in the study by Craeynest (2015).

Most of the analysis conducted in Indian context by the Department of Women's Studies, NCERT, in various subjects focused mainly on the quantitative aspect like the frequency of the portrayal of women in both contents and illustrations rather than the qualitative aspect. The concept of equality has been dealt in a narrow sense as such the authors of these textbooks, as a means to promote equality, increased the number of visual representation of women. Recently a study was conducted by the NCERT, Department of Gender Studies (Srivastava, Department of Gender Studies NCERT, Ministry of Human Resource Development, 2013-2016) which analysed the textbooks of ten states of India- Assam, Bihar, Chhattisgarh, Gujarat, Haryana, Himachal Pradesh, Odisha, Maharashtra, Manipur and Rajasthan. In this study, the author team was examined, occupations and roles were observed. The main protagonists together with the

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content of different disciplines were analysed from the perspective of gender sensitivity. Visuals included in each of the textbooks had been analysed both qualitatively and quantitatively. The findings revealed that some measures have been taken towards gender inclusion in different subjects yet there is still scope for improvement.

2. Objectives

This study aims to address the following objectives:

1. To investigate how genders are being represented in the English textbooks used in grade eight of Secondary schools under the two National Board, CBSE and CISCE, and one State Board, WBBSE, in India. As childhood development takes places in the transitional period from childhood to adulthood (age 10-19) as stated by the World Health Organisation, thus this study aims to investigate textbooks used in grade eight. This stage of a child's life is crucial not only because of physical changes but also psychological changes that she/he undergoes during this period. Therefore, making them aware that genders should be treated equally might have a positive impact on children's perception about men and women that could lead to a more balanced and open-minded society.
2. To find out how language is used in the English textbooks of grade eight of Secondary schools under two National Board (CBSE and CISCE) and one State Board (WBBSE) in India and what message do the images used in the textbooks convey. As individual's upbringing shape their language from early age, therefore language used in the textbook is necessary to be identified as children tends to learn and remember what they have learnt from books. Thus, knowing the language contents of these textbooks and the messaged conveyed through the images can give a good idea on how genders are represented to the learners.

3. Research Questions

Based on the objectives this study aims to answer the following research questions:

1. What are the different representations of genders in the English textbooks

Blossoms, Honeydew and Read Now used in grade eight of Secondary schools

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under two National Board (CBSE and CISCE) and one State Board (WBBSE) in India?

2. How are the language and images used in the textbooks *Blossoms*, *Honeydew* and *Read Now* to represent the different genders?

4. Materials and Method

4.1. Selection of Textbooks

In line with the research questions, three English textbooks used in grade eight under three above mentioned curriculums have been selected which are **Blossoms** used under the State Board (West Bengal Board of Secondary Education or WBBSE) in schools in the state of West Bengal in India and is developed by Textbook Development Committee consisting of by a group of eminent educationists, teachers and subject experts; **Honeydew** is the English textbook used in schools affiliated to one national board (CBSE) in India (Reprint Edition 2013). This book too has been developed by the Textbooks Development Committee consisting of 8 members, 3 males and 5 females and published by the publication team of National Council of Educational Research and Training (NCERT) and the third textbook **Read Now** is used in grade eight in most schools affiliated to another national curriculum which is CISCE (First published 2015). This book is published by Viva education, written by Angus Maciver. These textbooks serve as course materials for the three different curriculums.

4.2. Framework of Analysis

A mixed methodology has been used as a framework for the analysis of this study using a part of Critical Discourse Analysis or CDA focusing mainly on content or textual analysis to investigate how genders are being represented in three English textbooks. The researcher has adopted and adapted a part of Fairclough's (1989) three-dimensional model, which is one of the most widely used approach to investigate gender representation in EFL/ESL textbooks. Fairclough's three-dimensional framework for the analysis of text and discourse consist of – (1) the *description* from the linguistic view point of the formal characteristics of the text, (2) the *interpretation* of the connection between the discursive process/interaction and the text and (3) the *explanation* of the link in-between discourse and social and cultural reality. The explanation employs the following: *schema*, *frame* and *script* (Fairclough, 1989). *Schemas* represent various types

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of activities, *frames* represent various topics and subject matter or referent within the activity and those who are associated with these activities, i.e. the subjects and the relationship among them are represented by the *scripts* (Fairclough, 1989 pp. 158-159). *Content analysis* has been used to analyse how the genders are represented in the three English textbooks in India through quantitative and qualitative analysis. The images have been analysed using Critical Image Analysis as a tool.

4.3. Procedure of Data Analysis

The study is divided in two parts. In the first part a *quantitative* analysis has been conducted to count the *number of male and female authors, male and female characters, number of male or female centred topic/themes, and firstness*. In the second part, a *qualitative* analysis has been conducted focusing on the *images, language features, and plots* to answer the research questions. The text, images, exercises, dialogues, captions has been analysed qualitatively and the results have been discussed.

5. Results and Discussions

Research Question 1: Based on the findings, the three textbooks illustrates the extensive dominance of males in terms of *the authors, the characters, topic focus* and the *firstness* of characters in the three books.

1. Authors

Table 1: *The Percentage of Different Authors who represented different genders in the three textbooks*

Textbooks	Male authors	Female authors	Unknown/ neutral authors
Blossoms	77%	15%	8%
Honeydew	86%	5%	9%
Read Now	71%	19%	10%

Table 1 indicates that male authors are dominant in the three textbooks. Although **Blossoms** and **Honeydew's** *Textbooks Selection Committee* who was responsible for the selection of the texts were both males and females, the texts selected are mostly written

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by male authors. Whether these selections are intentional or not, the unequal representations of different genders can be an influence of the Indian culture which is a male dominated society. In case of **Read Now**, as a male author was responsible for the selection of the texts perhaps this can be the reason why the texts are male dominated.

2. Characters

Table 2: *The Percentage of Different Characters that represented different genders in the three textbooks*

Textbooks	Male characters	Female characters	Unknown/ neutral characters
Blossoms	46%	20%	34%
Honeydew	42%	17%	41%
Read Now	63%	12%	25%

The findings indicate that male characters outnumber the female and neutral characters. The explanation perhaps can be based on the perspective of the writers that having equal female or neutral characters in each story can hinder the creativity and imaginative freedom of the writers in matters of story line and plot. However, it can be argued, that the *Selection Committee* should be aware that inclusion of stories portraying female characters will help students to know that females, in a male dominated culture, have equal representation in society. Indian society is changing and the role of women in the society is also changing, yet in textbooks, which play a big role in educating society, these changes are not mentioned at all. Therefore, to educate young learners in terms of the role of different genders in society, this should start by looking at the different teaching materials that schools are using in the classrooms specifically the National and State Board in India.

3. Topic Focus

Table 3: *The Percentage of Different Topics which represented genders in the three textbooks*

Textbooks	Male centred topics	Female centred topics	Unknown/ neutral topics
Blossoms	77%	8%	15%
Honeydew	75%	12.5%	12.5%
Read Now	66.6%	9.5%	24%

Table 3, illustrates that male centred topics dominate all the three textbooks. This unequal representation is supported by greater number of male characters and perhaps can be influenced by the authors as well. Thus, in the stories, male protagonists are often the focus of the plots. Secondly, as most stories are set in the 18th or 19th Century and are often taken from western societies, this perhaps influences the importance of male roles than females during those periods and focuses mainly on deeds, hardships, adventures and journeys of male characters instead of females or neutral characters. The portrayal of the female characters in conventional roles also reflected the same.

4. Firstness

The findings show that there are some positive representations of females in terms of firstness. There are a few instances of female being referred to first in a sentence although the pattern could very well be reversed. For example, in **Blossoms** it was found that, the reference of the *niece* comes first followed by the *male cousin* (Blossoms, p. 34, Lesson 4). Another example shows, the reference to the *mothers* followed by the *sons* (Blossoms, p.71, Lesson 8) and the reference to the *daughter* first followed by the *husband* (Blossoms, p.92, Lesson 10). Another example found in **Honeydew** was when the *mother's* name is mentioned first followed by the *father's* while talking about the parents (Honeydew, p.27, Lesson 2, see 4.2.1.4). This example is quite important because in Indian society naming an adult female first followed by an adult male is unusual.

In spite of this, males firstness is also found in the three textbook where the *a King* is mentioned first followed by a *Queen* (Blossoms, p.61, Lesson 7), the *sister* being referred to in reference to the male character Bijju (Honeydew, p.113, Lesson 8) and the *Ronder, the husband* is being mentioned first followed by the *wife* (Read Now, p.195, Lesson 21). These examples highlight the stereotypical gender roles where the females or

the wives are mentioned in reference to the male character. In many societies, women are always mentioned in reference to the husband, father, brother or son.

5. Images and Visibility

Table 4: *The Percentage of Different Images which represented genders in the three textbooks*

Textbook	Male Participant	Female Participant	Neutral Participant
Blossoms	74%	13%	13%
Honeydew	77.5%	8.5%	14%
Read Now	62%	7%	31%

Table 4 illustrates the percentages of gender representation in images in three textbooks. As found, male participants in images have outnumbered the female and neutral participants. Based on the findings of the second and third categories (*characters* and *topics*) it was found that male characters and male centred topics have extensive presence. As the majority of characters are male, the images used as part portrayal of the characters in the story are also dominated by males. Females on the other hand are sparingly presented in all the above categories, therefore females visibility in terms of images portrayed is considerably low. On the other hand, neutral characters, those characters which have not been ascribed any particular gender are sufficiently presented in all categories as well as images.

Therefore to answer question 1, based on the findings, it indicates a clear picture of unequal gender representation in the three textbooks used in two national and one State board in India. This means that the aim of the government to implement gender equality in the educational sector as part of the educational policies is still facing challenges before it can be fully achieved.

Research Question 2: The following sections provides the findings and discussions of the analysis of *images*, *language* and *plot* of the textbooks.

1. Activities in Images

In the three textbooks a wide range of *activities* can be found in the images starting from *hiking, riding tricycles, strategizing battle plans, practicing Judo, fighting a shark, reading, conversing etc.* Most of the activities portrayed in the images involve physical strength and are masculine in nature. Some neutral activities are also presented like *sitting on a school desk, resting, preaching, playing etc.*

2. Active Participants in Images

Table 5: *Active Genders in Images*

Textbook	Male	Female	Both M/F
Blossoms	81%	13.5%	5.4%
Honeydew	96.8%	3.1%	
Read Now	86.5%	13.4%	

The table indicates that the three textbooks are dominated by the males when it comes to active participants in images. This male domination implies that in the Indian society, females are still regarded as second to males and not equal and hence are not presented in active roles like the males.

3. Passive Participants in Images

Table 6: *Passive Genders in Images*

Textbook	Male	Female	Both M/F/neutral
Blossoms	86.6%		13.3%
Honeydew	84.6%	15.3%	
Read Now	94.5%	3.6%	1.8%

The total number of male participants in images outnumbers the female and neutral participants in all the three textbooks and thus, the total visibility of males in both active and passive roles are more than female and neutral visibility.

4. Status in Images

In **Blossoms**, men are mostly portrayed as having status in images (they are depicted as leaders, heroes, councillors, etc.), while for women such pictures are rare. In **Honeydew**, female having status in images even among men are present (Image 55, where the focus is on a female singer amidst all politicians at the event of celebration of Indian Independence). Similarly, in **Read Now** there are few images in which women enjoy status (Image 143, where in an arena, the old woman is found beating the powerful Thor in a game of wrestling). However, based on the findings, it can be highlighted that females having status have been presented in all the three books but not sufficiently nor equally in comparison to males.

5. Body Language

A positive step towards ensuring equality between two genders is to represent men in unconventional roles and body language like being *afraid* or *worrying* etc. which is evident in the findings of three text books. Yet as far as women are concerned, no positive changes can be noticed, thus indicating a need to reconsider the way women are represented in the textbooks.

6. Clothing

Men are portrayed wearing a wide range of clothes from *casual* to *formal* even *mountaineering gears* and *diving gears*, whereas women are restricted to *traditional* and *casual outfits* with only one instance of *work wear*. This is because most of the stories portray men in a variety of character roles while women are presented in conventional roles.

7. Direction of Eye

The findings of *the direction of the eyes* of the participants in the images of the three textbooks, indicate that **Blossoms** has neutral representation of the male and female from the perspective of the direction of the eye/eye contact, while **Read Now** has better representation of females in this respect. Only **Honeydew** has a conventional portrayal of male and female which can be attributed to some extent to cultural aspects of the context. For example an image portraying a husband and a wife shows the husband looking at the wife but she is found to have her eyes cast down which might be interpreted as a mark of respect or shyness shown to the husband as found in Indian societies. In the three

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textbooks, there are images with single participants who are found to stare at the camera/viewers or elsewhere in the distance. There are also images with two or more participants where they are found to either stare at each other or at the camera or at a common object/participant.

8. Occupational Roles

The data shows that male enjoy occupational roles which are higher in status like *Prime Minister, Soldier, Doctor, Knight* than those enjoyed by the female genders. The jobs assigned to neutral characters also show a wide variety ranging from high to low status job but for female, their occupational roles are conventional, and mostly restricted to nurturing and caring jobs like *teachers, governess* etc., with no instance of equal representation of males and females in this section.

9. Gender Roles

Apart from a few instances where men and women have been represented in unconventional ways, like the father is seen *baking* and *buying vegetables*, the rest portrays them in their stereotypical roles and duties in the society. Women in all the three books are shown *taking care of households, nurturing children, worrying or admonishing them, cooking* and even in a negative light as *witches, enchantress* and *as an object of desire*.

10. Traits and Hobbies

Women in the three textbooks are mostly seen exhibiting motherly *attributes* like *care, love, affection protectiveness, worry, nervousness, anxiety, gentleness* etc. Men are seen displaying a variety of traits like *anger, curiosity, ego, farsightedness, intelligence, wisdom, compassion, well grounded, spiritual* etc. Apart from positive traits, they are seen possessing negative traits like *anger, revengeful attitude, roughness, manipulative behaviours* etc. The roles are mostly stereotyped with only a few exceptions of gender inclusive features of men *weeping* or being *afraid*.

Women are restricted mostly to indoor hobbies while male are seen indulging in both indoor and outdoor activities.

11. Generic Man

In three of the textbooks, *generic man* has been used repetitively. It used as suffix for professional designation as well. However a few gender inclusive features are also observed in **Blossoms** and **Honeydew** where dual gender pronouns and ‘humans’ are used in place of masculine pronoun and generic man.

12. Plot

In the plots of the texts in the three textbooks women are represented mostly in subordinate roles. There are instances of neutral plots as well. Most of the stories are set in the 19th Century era, thus it is inevitable to find more male protagonists than females. So, more stories with female lead and equal representation must be included to make it more gender neutral. Moreover there are fairy tales included in the textbooks. These are the stories of the past. In the real world, students need to read texts which are realistic, stories which reflect the world around them.

13. Literary Features

There are instances when a non-living thing or an animal has been endowed with human attributes. Some have been ascribed the male gender while other are kept neutral. A metaphor compares the mighty and vigorous *sea* with a *dog* highlighting the masculine traits and is symbolic of male power, strength and aggression. *Death* has been personified but no gender has been ascribed whereas the *duck* and the *kangaroo* in Lesson 6 of **Honeydew** are assumed as males as revealed from the CBSE guidelines where both have been referred to as ‘*he*’. This is contradictory to the original meaning of the word ‘*duck*’ which by definition is feminine gender.

This implies that in cases where human attributes have been endowed to non-living things or animals, mostly male gender have been used along with some instances of neutral gender, while females are hardly referred and when they are mentioned they are used as symbols of weakness. This stems from the cultural perspective where all the powerful and strong things are referred to as males while the weak and docile things are regarded as females.

Thus, in these textbooks, the images and language used reveal the presence and dominance of male characters as opposed to the more equal representation of both genders. Beginning with *roles, duties, occupations* etc. men and women are portrayed in the conventional roles as seen prevalent in the society for years together. But, in recent times, the societal roles, duties and profession choices of the genders are rapidly changing and breaking stereotypes. Nevertheless such representations have not been found in any of the stories. One reason may be that these stories which are included in the three textbooks are taken from an earlier age where the social rules and norms of the earlier period prevalent and likewise were depicted in the stories. Inclusion of more recent stories which reflect the current social positions and roles of genders as well as those stories which are contextualised might help in overcoming such conventional representation of the genders.

6. Pedagogical Implications

There are a number of practical implications on the findings and discussion of this study. From the above findings, it is evident that the three textbooks analysed in this study reveals the existence of gender stereotypes and unequal representation of both the genders. Some of the implications of the same on teaching and learning are as follows:

1. Textbooks implicitly convey ideas and notions about the social norms and values which get transferred to the minds of the learners as the epitome of acceptable and appropriate gender roles in a given society.
2. In order to avoid such issues, the teachers need to be aware of the materials, especially, the textbooks and the notions and beliefs embedded therein which get conveyed to the learners. One solution is to include gender free materials but this might prevent the learners from enjoying various classical stories or literary masterpieces.
3. Another solution is to tackle these notions and beliefs with dexterity so as to avoid and prevent the learners from following the characters and imitating their roles. Since most of the text included in the textbooks are literary texts written in different eras and having different plot and story structure, it is necessary for the teacher to distinguish the literary world with the real world as well as to brief the

learners about the timeline during which the stories were written so as to clarify the reason behind the roles played by the different characters.

4. Moreover, a comparison with the roles and duties of both the genders as represented in the textbooks with that which is visible in real life situations may be conducted in classes so as to initiate critical thinking and challenge the stereotypical notions and representations of the texts.
5. This gives way to another possibility of activities which might include reconstructing the text by ensuring that all the genders are equally represented through group discussions.

The issue on how genders are represented in textbooks can be used to educate young learners and this needs to be combated with immediacy since these textbooks serve as the tool for change as they propagate social norms and ideas of gender roles and duties.

7. Recommendations

1. The first recommendation is to be aware of and include more topics and texts which have equal representation of male and female genders. Gender inclusive texts too can be added to the syllabus so as to break the stereotypical notions and thus prevent gender imbalance and ideas associated with each gender.
2. If gender biased texts are used in classrooms, the teachers should put effort to compare the literary text with the real world so as to point out the difference between texts and reality. The non-gender inclusive texts such as classics can be used for discussions of gender roles and duties. Such texts should be introduced along with historical context or time frames so as to provide explanation of such representation.
3. Texts which are written by female authors should also be included equally with male authors. The usage of gender neutral words, avoiding the usage of generic man, use of dual gender pronouns and representation of gender in unconventional roles might have a positive impact on the minds of the learners.
4. The third gender who are most commonly referred to as belonging to the LGBT community are invisible in these textbooks although they are very much visible as part of the society. Thus, including the third gender as characters in stories, or sharing their deeds, achievements and contributions to the society too will foster a

positive notion towards the community and also reinforce the fact that they too are accepted as part of the society, that is they are no different than others.

5. Lastly, the inclusion of more female references and female and male characters pursuing diverse cross gender careers will encourage and motivate learners and help society in building of a broader and open mind set in terms of gender and their roles in society.

8. Conclusion

Although India is a patriarchal society, this notion can be changed if the government exerts more effort to pass different challenges to make the society as gender inclusive as possible. The portrayal of stereotypical concepts and images about the gender roles and duties in the three textbooks studied in this research will not help to eradicate the inequality that exists in all spheres of Indian society but rather reinforce them. If the textbooks continue to depict men and women in conventional roles and do not include the third gender as a part of society and as acceptable, the new generations of young learners will continue to foster such narrow minded concepts and notions about gender roles in society which can be harmful for the human race at large. Thus, it is essential to review the current textbooks used from the perspective of gender and include and update the books so as to ensure that the current trends in the society are manifested therein. If positive changes are found reflected in the textbooks, young learners, who will eventually become a part of the future societies, will be educated with such positive concepts.

Although this study used three main English textbooks under three curriculums in grade eight in India, this small scale study can provide a further scope on detailed investigation of English textbooks used in all the grades of the three curriculums to understand how the genders are being presented throughout the primary, secondary and higher secondary educational levels. A deeper and intensive study will further help in identifying and improving the representation of genders in the textbooks to help the *National Policy on Education* to ensure that the equality and change in the status of women and the third sex through education are fulfilled.

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Substandard Status of Hindi in Competitive Examinations in India: Cause and Remedy

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Abstract

In India, from the competitive examinations' point of view, Hindi and other Indian languages are placed at a substandard position in the curriculum because marks obtained in the Indian language paper is not included in the determination of the final merit list and is only considered for qualifying to enter the competition. Language policies and planning helped English to become as a dominant and hegemony language over and above all Indian languages. This process obstructed and affected the growth and quality of indigenous languages in the field of education. After independence from the British Rule, it was because of various changes in the socioeconomic development and education of science and technology, English evolved and established itself as a standard language in different streams of education. Candidates who apply for jobs may be asked to qualify in Hindi or other Indian languages to enter the main examinations in popular employment examinations. The same system seems to be followed for admission to many educational institutes across India. Because of this Hindi curriculum remains unchanged and teachers do not get opportunity to improve their teaching quality. As a result the role of teacher in imparting knowledge and language use is reduced. To break this vicious cycle in the existing system, the status of Hindi and other Indian languages should be changed in a way that can provide the teachers with ample opportunities to teach and improve. For the improvement of Hindi in the existing educational system the competitive examinations must include the marks obtained in the Indian language papers so as to attract serious attitude. It is not easy to change the attitude of the learners right away; however, with remedial steps the change can at least be initiated.

Keywords: Hindi evaluation system, Indian language status, teaching and learning of Indian languages, language policy

1. Introduction

Many languages are spoken in India. The official language of the Indian Union is Hindi with English as the associate official language for the Central Government, along with twenty more languages in various states of India. Hindi has the largest number of speakers in India (Census, 2001). Despite having a majority of speakers it has less prestige in comparison to English language in general. India has over half of its population below the age of 25 and more than 65% below 35, and some 41 % below 18. These young people just do not bother to care enough to assert their linguistic allegiance and their loyalty is driven by job market. (Das 2014) Behind the flourishing of English language is its widespread acceptance in the prevalent system of Indian education. Kumar (2009) tries to examine the socio- cultural and multilingual realities of post- independence investigating Hindi in the context of these realities. Through his book, he investigates the functional use of Hindi in various domains. However, it will not be incorrect to say that in India, English is accepted as a medium of instruction in different streams of education. In this context the improvement of Hindi language and its acceptance as a medium of instruction at all the levels of education will change the perception about Hindi and will also help maintain its prestige in different sectors of private and government institutions.

2. Status of Hindi in Educational Institutes

It is a well- known fact that in the matter of culture and language, India has a diversified setting. These socio- cultural background affects teaching/ learning situation. Education is the door to the wider world because all the culture, moral, social, spiritual and aesthetic values are inculcated in the younger generation through education. Education is the most important input for the development of individuals, society and nation. Language plays an important role for the transaction of these elements between the teacher and the taught. But even Hindi speaking parents try to send their children to English medium schools where English is the primary medium of instruction and Hindi just remains as a secondary subject to fulfill the formality of the curriculum. And this should not come as a surprise. According to (Das 2008:49) it cannot be denied that what stood at the very root of economic success has been the availability of an inexhaustible skilled English- proficient workforce. The teaching in school and colleges has become stereotyped and exam- oriented. (Gupta 2004: 22)

In addition, the methods of teaching Hindi adopted mostly the verbal method of instruction. Studies of Verma (1971) could be easily adopted, but teaching Hindi continues to follow the oral method in classroom. Language laboratory is an important tool to learn Hindi but it is only a dream. Because of high cost it is not possible to establish language lab at the primary and secondary levels education. The teachers are lacking in skills and capacities to generate interest among their students. Proper skills in Hindi language are absent in students who struggle with the pronunciation of Hindi language and always make mistakes due to lack of vocabulary in Hindi subjects. The evaluation system does not measure all the aspects of Hindi language and students just pass the examination. Educational institutes - primary, secondary, or higher secondary - use English. Hindi is not given any role or prestige in the education system.

3. Status of Hindi in Employment Examination in India

Hindi language has substandard status in different employment examinations which are conducted by the Central Government of India. In different departments of the central government and state governments (Hindi speaking states), it is mandatory to work using Hindi language. So, there are a few posts like Hindi Officer, Hindi Translator, Hindi Assistant, Manager (Official Language) in different departments and units of Central / State governments in which Hindi is used. The syllabus for government examinations is framed properly as per the need for these examinations. The opportunities have increased manifold with the advent of private sectors like TV and Radio channels and launch of Hindi versions of established magazines / newspapers but this is not the same case in popular employment examinations for positions in Indian government. There are some popular employment examinations organized by central government in India annually but only a few of them offer Hindi medium. The central government conducts some popular employment competitions like **SSC, Bank, Railway, LIC/GIC, Defense**, etc. in which the role Hindi is limited,

- SSC – Hindi Translator, Hindi Officer
- Bank – Gramin Bank , Language Officer
- Competitions like – Assistant/ Stenographer / Typist

In comparison to the Union Government, the provincial (Hindi speaking belt) employment examinations offer Hindi medium in their examinations. Each year several state governments conduct a few employment examinations in which Hindi as a subject is placed according to the

vacancy position. In the rush of global development, the competitive examination authorities frame their syllabus recognizing and identifying with the hegemony of English language in every examination. In general, these examination organizers frame their question papers in Hindi parallel to English so that candidates understand the meaning of the question easily.

So, although Hindi is spoken widely in India and also it is the official language of central government, the examinations that are conducted by the central government follow the hegemony of English language where mostly English is included in the syllabus of the competitive examinations for jobs in different sectors of government and private employment examinations. Hindi is included in examinations which are intended to fill positions that require knowledge of Hindi.

4. Challenges and Ways Ahead: Cause and Remedy

Hindi and other Indian languages face this challenge since the time the British came to India. The widespread use of English meant the spreading of English ways of thinking. English then tended to displace the functions of other languages and even displaced the language itself (Baker 2011: 89). In (Radhakrishna et. al. 2006) the authors try to discuss various issues that pose a challenge in Hindi medium education including government policies and mass perception with respect to Hindi despite 60 % of the people speaking this language. We live in a country where people see education as the means to climb the social and economic ladder. The main cause is the perception of the people, especially those belonging to the middle and upper classes, who expect that their children should get the best education and so they conclude that it is possible only through English medium schools, where Hindi has substandard position in comparison to other subjects. Suggesting methods to enrich Hindi in his book, Kochhar (2006: 319) writes that “It is essential that Hindi should be enriched to meet successfully its delicate and diverse assignments. The Hindi that is needed is not the regional language of the Hindi speaking states but a language which should be enriched by the contributions made by the different languages and which would ultimately become the real link language of the country”.

There is no skill based teaching provided in Hindi language. Due to lack of such skills, a teacher is unable to develop interest in his/her students in the subject beyond the levels of primary and secondary education. So, students never pay full attention to the Indian languages

and they study these only to pass the examination and not to develop their expertise. In employment examinations such as for jobs in banks, there is no use of Hindi although workers in this sector communicate more frequently with common people from rural areas.

The following points indicate the challenges in the development of Hindi in the education system and in popular employment examinations:

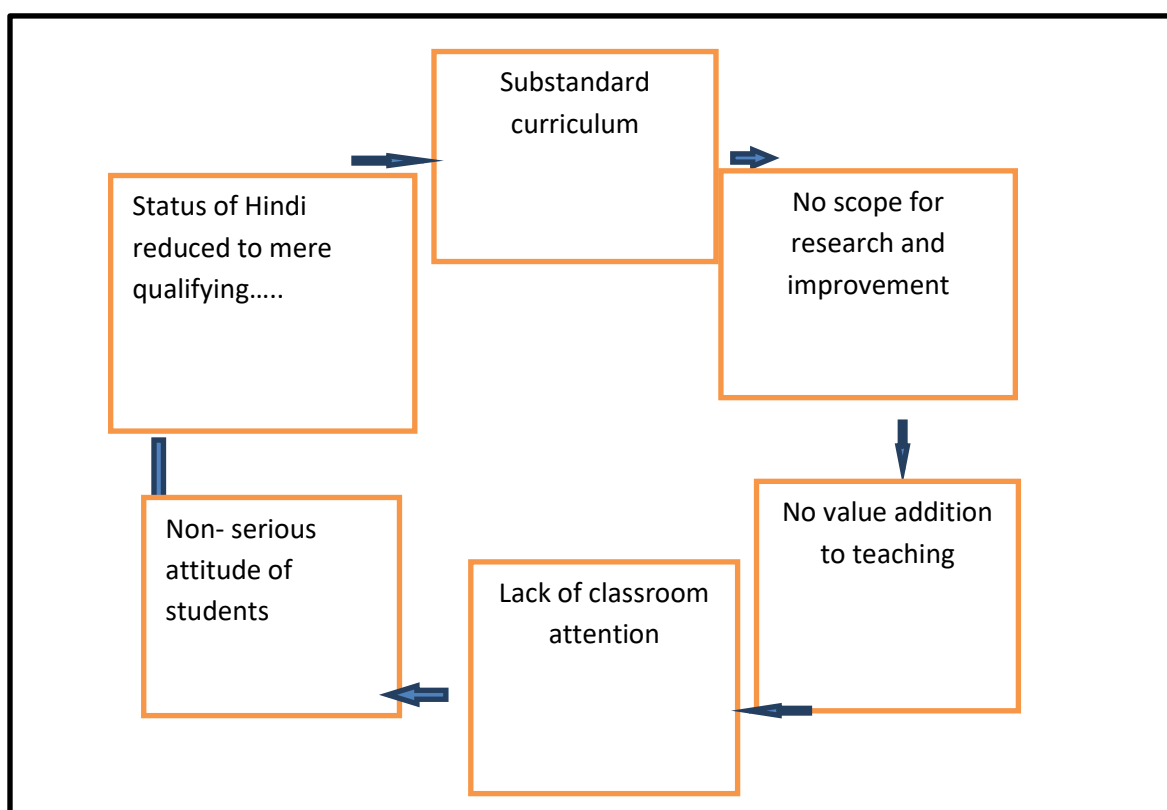
- Perception of assumed superiority of English language
- Lack of skill based learning
- Medium of instruction is English in popular employment sector
- Less attention paid by government on language teaching
- Improper curriculum of Hindi subject in the education system
- Student attitude regarding the Hindi subject

In reality, the number of Indian languages used in the school has decreased over the period of time due to the overlapping of the English language. Trends in society demand greater attention to English-oriented subjects and medium of instruction. In the race for globalization every sector follows the English language as the *lingua franca*.

Following points on the remedy may be considered to establish a proper place for the Hindi language in the education system to improve the status of Hindi employment examinations,

- Perception should be changed about Hindi language
- Medium of instruction must be in the mother tongue
- Proper attention of the government on Hindi language education
- Curriculum should be changed effectively
- Hindi should be given importance in every sector of education and employment
- In the context evaluation, help the students to change their view about Hindi language
- Every sector of the education must arrange some specific time for remedy program
- Strengthening of the scheme for training and research in functional Hindi

Figure 1- Vicious cycle representation: Cause and Effect of Reduced status of Hindi in employment examinations in India



5. Conclusion

Hindi is used by the majority of people in India. It is also the Official Language of the Union of India. But due to the hegemony of English language Hindi occupies a substandard position in the Indian society. Ravel (2006) reiterates the importance of language as the primary medium of communication. Language is very crucial to the whole process of communication. The perception of people that best education is possible only through English medium schools and institutions needs to change. People perceive English as primary and Hindi and other Indian languages secondary languages. This concept is rooted in every sector of life and economic activity, etc. -- it may be private, academic, or administrative system. In India Hindi language has substandard status in different employment examinations conducted by the Central Government of India. In different departments of the central government, as well as state governments (Hindi speaking states), it is mandatory to work using Hindi language. So, there are a few posts like Hindi Officer, Hindi Translator, Hindi Assistant, Manager (Official language) in different departments and units of Central / State governments in which Hindi is included in the

syllabus for government examinations. For the improvement and elevation of Hindi in the existing educational system, selection of candidates must include the marks obtained in the language papers in the competitive examinations in order to attract serious attitude towards Hindi learning and use in the education system. It is not easy to change the attitude of the learners right away; however, with suitable remedial steps the change can at least be initiated.

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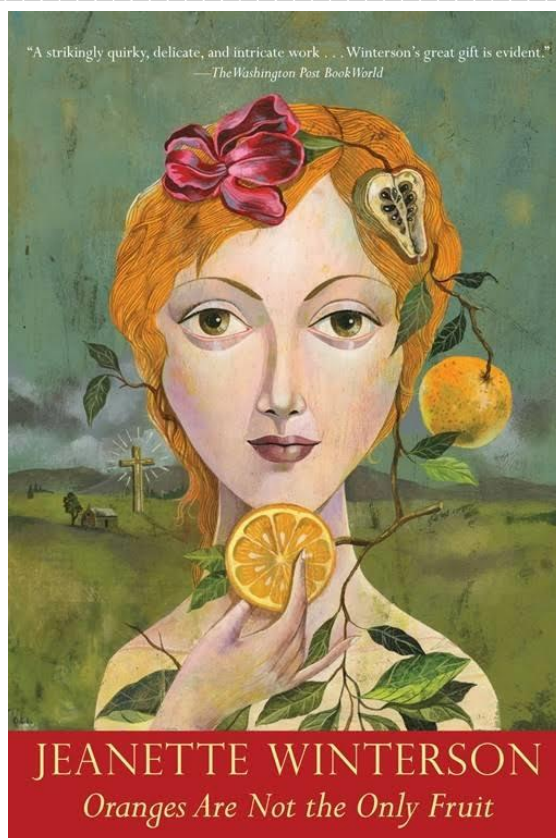
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**Rebellious Homosexual Daughter vs. Religious Orthodox Mother –
A Study of Jeanette Winterson's *Oranges Are Not the Only Fruit***

Vaishali Shivkumar Biradar, M.A., B.Ed., M.Phil.

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Courtesy:

https://books.google.com/books/about/Oranges_Are_Not_the_Only_Fruit.html?id=CZOfOqstljIC&source=kp_cover

Abstract

Jeanette Winterson is a novelist but her approach is more of a story-teller than a writer. She tells a story every time and tries to connect the two worlds of fact and fiction as well as the world of the believed-to-be-normal people with the world of believed-to-be-abnormal/not acceptable people – the Third Gender.

In addition, she rejects the label ‘political’ writer – as she rejects almost all kind of the labels such as feminist or lesbian writer but her work is absorbed with a sense of political injustice and protest. It is argumentative, aggressive, confrontational, and impassioned speaking up on behalf of history’s silent majorities and minorities – women, gay people and the working class, including subjects like patriarchy, war, racism and capitalism.

Her literary art opens a door to a new consciousness through which we can examine the vulnerable, self-doubting, intricacies of the self. She questions and gives a constant insurrection of the patriarchal binary regulation of sexuality that unveils and lays exposed the constructed, gendered conception of the self, and the restrictiveness of the concept of love within the compulsory heterosexual economics. Love becomes a major theme, whereas gender becomes a subsidiary element in Winterson. Moreover, her female characters are stronger in comparison with her male characters. It gives a feminist approach to her writing, also, but she prefers going beyond that and that is how her literature becomes the literature of the Third gender. But still with her style of writing, by rejecting both sentimentality and the teaching or moralizing of the readers she awards them the complete authority to choose the multiple ways to interpret and assess her texts. She advocates alternative traditions to understand the sexual, emotional, and intellectual self. Through the use of characters who endeavor to discover and explore their sexual identity (e.g. Jeanette’s character in the novel *Oranges Are Not the Only Fruit* – a young woman’s search for identity – rather a self not bound under the title ‘gender’; and the whole process to ascertain her lesbian identity), Winterson deconstructs standard narrative conventions and shows how storytelling need not be subordinated to the constraints of the patriarchal grand narratives. Through her narrative techniques, she demonstrates some of the innovative and challenging ways of writing, presenting a strong alternative to the patriarchal constructed binary oppositions between the masculine and feminine identities. In this paper we shall see how she advocates this alternate tradition.

Keywords: Jeanette Winterson, Lesbian identity, Third gender, Patriarchy, Genderless self

Jeanette Winterson

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Vaishali Shivkumar Biradar, M.A., B.Ed., M.Phil.

Rebellious Homosexual Daughter vs. Religious Orthodox Mother – A Study of Jeanette Winterson’s *Oranges Are Not the Only Fruit*



Janette Winterson

Courtesy: <https://literature.britishcouncil.org/writer/jeanette-winterson>

Jeanette Winterson's first novel, *Oranges Are Not the Only Fruit* (1987), is a semi-autobiographical novel in seven chapters named after the books of the Old Testament. The main character is Jeanette, a girl adopted by a working class couple active in a Pentecostal community. Jeanette is a naïve and yet very determined, self-assured girl. The mixture of early wisdom and childhood innocence is quite charming. In the course of the novel we see how Jeanette is trying to come to terms with what she herself experiences as good and that which her mother and Pastor Finch believe is virtuous. In that sense, it is a Bildungsroman. One of the themes in this book is the feeling of uncertainty Jeanette experiences, that she is trying to come to terms with: "I wasn't quite certain what was happening myself, it was the second time in my life I had experienced uncertainty". (Winterson, 1987, p.98) At the end of the novel, she opts for a life that embraces that feeling, leaving behind the certainties of the black-and-white world created by her mother.

Of *Oranges Are Not the Only Fruit*, Winterson states, “It exposes the sanctity of family life as something of a sham; it illustrates by example that what the church calls love is actually a psychosis and it dares to suggest that what makes life difficult for homosexuals is not their perversity but other people’s”. (Winterson, 1987, p. xiii)

With this quote in mind, here, in this paper, I wish to focus on the family values – particularly on the mother-daughter relationship Jeanette and her mother are sharing.

Jeanette’s Father - a Minor Character

In the novel, Jeanette’s father is almost a minor character in decision making in the household, and he is almost invisible in the course of the novel when he is really needed not just as a character but as the father-support to Jeanette. Actually, here, there are no strong male characters who can give a strong image which can be set by a patriarchal text. That is how, in this “female Genesis”, it is a woman, Jeanette’s mother, who does the act of “begetting” and is therefore responsible for the act of creation. Therefore, the mother’s claim of the lack of Wise Men not only fits with a feminist re-telling of an otherwise patriarchal text, but also accounts for the relatively minor role Jeanette’s father plays in the formative years of her life, as well as the reason why the mother’s evangelical community is largely dominated by women through much of the novel.

Mother’s Idea about “Begetting”

When we consider her mother’s idea about “begetting” and the Real Mother (Virgin Mary), even about the absence of the Three Wise Men – these references are very strongly connected to the New Testament. As a result, Jeanette’s birth and initial upbringing are reflective of both the creation of the Earth - a reference from Old Testament, the “begetting”; as well as the embodiment of Christ – a reference from New Testament: “We stood on the hill and my mother said, ‘This world is full of sin.’ We stood on the hill and my mother said, ‘You can change the world.’” (Winterson, 1987, p.10)

This particular passage characterizes the young Jeanette as a Christ-like figure and is certainly appropriate given the strong role Christianity plays in the novel and, in turn, the fact that Christianity itself is a faith with foundations in both the Old and New Testaments. This detail notwithstanding, the chapters beyond “Genesis” are, to borrow a phrase from Jeanette about her mother, “Old Testament through and through” (Winterson, 1987, p. 4).

Influence of the Gospels

It is needless to say that the Gospels influence peripheral aspects of the plot - they can be seen, felt and read easily during the course of the novel when community sings the hymns (Winterson, 1987, p. 53, 72), in the episode when the mother believes that her daughter’s ear infection is a sign of the rapture (Winterson, 1987, p. 22-23), and when Jeanette questions the patriarchal composition of the Trinity (Winterson, 1987, p. 87) – but also it confirms that the Old Testament is the preferred text that is used allegorically to describe the major events that occur between Jeanette and her mother and this, as an informed reader can understand, increases the emotional distance between them.

Mother’s Domination

Jeanette’s mother is an almost powerful, forbidding figure who dominates strongly the young girl’s life, and although this is true throughout the course of this novel, it does not manifest itself in a negative form for Jeanette until her realization of the incompatibility of her sexual orientation with the Church’s teachings. At first, she is quite immature or perhaps hesitant of this fact and that is the reason she asks Melanie: “Do you think this is Unnatural Passion?”, before they spend the night together - a reference to the “sins” the mother first introduces to her daughter in “Genesis” when she speaks of the lesbian bookstore owners; at that time, Jeanette, of course, misinterprets the quote and associates “unnatural passions” to them putting “chemicals in their sweets.” (Winterson, 1987, p. 86, 7) Somehow, the reader constantly feels that the character – Jeanette is taken away from the ‘Unnatural Passion’ by her mother and in this process of taking her away from the effect of it, actually, her mother introduced that ‘Unnatural Passion’ to her and compelled her to be involved into it.

Unforgiving of Jeanette's "Deviance"

As the plot-line develops, the mother becomes increasingly unforgiving of Jeanette's "deviance" and, by the latter portion of "Joshua", considerable attention is given to the "orange demon" that is said to possess her. She first encounters this "demon" in a hallucination when her faith community confronts her about her lesbianism: "Leaning on the coffee table was the orange demon. 'I've gone mad,' I thought." (Winterson, 1987, p. 106) Carter argues that the orange demon is "linked to Jeanette's distinctive creativity, her humor, her lesbianism, to all those qualities that the people around her would have her hold in check." (Carter, 1998, p. 16). In fact, demonic imagery plays a significant role in this novel, as it is a means of legitimizing the growing separation between mother and daughter. Ultimately, Jeanette is forced to leave home, and when the circumstances of Elsie's death bring her and her mother together again, there exists an attitudinal swing from Jeanette being portrayed as a demon to all-out disownment: "'Oh she's a demon your daughter,' wailed Mrs. White... 'She's no daughter of mine,' snapped back my mother, head high, leading the way out." (Winterson, 1987, p. 153) At this point, it becomes clear that although Jeanette never truly abandons her religion, her religion abandons her because of clear disagreements over her sexual identity.

Concepts of Loyalty and Maturation

In contrast to this sense of abandonment and distance, the final chapter, "Ruth", also speaks much of the concept of loyalty. One example is the mother's continued service to a Church that has both been exposed as corrupt (Winterson, 1987, p. 159) as well as insistent of the "limitations of [the female] sex" (Winterson, 1987, p. 132), but an even more poignant illustration arises from this very fact, that Jeanette returns home to find little has changed. As with all bildungsromans, this portion of the text highlights maturation, but there is a key difference in *Oranges Are Not the Only Fruit*: Laurel Bollinger asserts that "conventional stories of female maturation require that the daughter leave the mother in order to experience adulthood... [but], Winterson suggests that maturation consists in the return to, not the flight from, familial or maternal ties." (Bollinger, 1994, p. 374) Despite the mother's loyalty in remaining the "Kindly Light" who oppresses her daughter by not accepting her sexual orientation, Jeanette remains in solidarity with the woman who raised her: "Families, real ones,

are chairs and tables and the right number of cups, but I had no means of joining one, and no means of dismissing my own.” (Winterson, 1987, p. 171)

Meaning of Orange

According to Jeanette’s mother the orange indicates the only possible, correct and appropriate holy world. Her mother teaches her that the other kinds of fruit are not sacred. She compares the other fruits to unnatural passion that she finds filthy. It is obvious that these kinds of fruits refer to the Biblical apple – the forbidden fruit. This consideration of fruit is shown in the example below when Jeanette falls in love with Melanie – a girl – who represents the forbidden fruit as melon does not represent the fruit Orange. Oranges appear many times in the story. When Jeanette feels uncertain about something her mother always gives her oranges. In this way, oranges become a symbol of heterosexuality and the only possible way to live life according to her mother. There are other possible ways but they are not available to her mother as she is not ready for the mixed feelings. There are friends and there are enemies and enemies are: The Devil, Next Door neighbors, Sex (in its many forms), Slugs and friends are: God, Our dog, Auntie Madge, The Novel of Charlotte Bronte, Slug pellets. (Winterson, 1987, p.3) She either loves or she hates and both the circumstances do not communicate with Christian values. Jeanette’s mother and the church find people who have sex dealing in unnatural passion and anyhow, they feel that there are fixed roles for both the genders and heterosexuality has to be the set norm for the society. They believe that the right to preach, to lead, to make rulings and other expressions of power are solely masculine privileges. It keeps the masculine hegemony intact. Jeanette assumes to behave like a man not just socially but also sexually, according to them.

Female Values

Females have to carry forward some particular values according to Jeanette’s mother and that is the reason why she and the church forces Jeanette to repent to preserve the heterosexual social structure that is advocated by the church and by Christianity in general. Somehow, from the very beginning, Jeanette’s mother tries to warn her to beware of men and sex – the unnatural passion, but this is the reason why Jeanette takes an opposite route in her life. Just like a man, a woman’s sexual initiation begins in earliest childhood. In this atmosphere, Jeanette finds her

feelings for the same sex normal as her young life is surrounded by women from the church most of who live without men and do not have any respect for the 'Other' gender, also. Jeanette's mother is the dominant character in her household. Even she complains that majority of men she met were of no use and at the end, she found one man who was just a gambler. After marriage, she reformed him into religion and he did not dare to answer anything back (Winterson, 1987, p. 35). Her father's low position, also, gives her a low concept of men. She, in her young age, continuously hears that there are no wise men in the world.

Does Not Feel Male Superiority

Thanks to her mother's dominant role at home, she did not have the feeling that under a man's caresses she will find the same security as in her mother's arms. She does not feel male superiority at home. Thus, Jeanette's father is almost an absent character in her development years and so her incomplete family, also, plays a major role into her choice of the same sex love affair. Melanie has no father. And Jeanette does not have any active father in her life and household. Both of them come from incomplete families. Jeanette's mother and the attitude of her female friends towards men lead Jeanette to see men differently. As women around her call men pigs, she begins to worry if there are any men who are not pigs 'out there'. She is investigating the quality of men in the world and assuming whether there will be any benefit in a heterosexual relationship. When Jeanette asked her Aunt why men were animals, her Uncle Bill came to her and said, "You wouldn't love us any other way" and he rubbed his spiky chin against her face. She hated it and him. (Winterson, 1987, p. 71) This expression shows her hatred for the male and how uncomfortable she feels when a man touches her. After these kinds of feelings she admits she does not want to have a boyfriend, not even once. All these kinds of influences, positive or negative, give a strong power to Jeanette's decision that she cannot make a heterosexual relationship or she cannot marry, even.

Foreshadowing Elements

There are plenty of foreshadowing elements in the novel showing the readers that the protagonist girl is going to have a lesbian relationship in her future. Some of the examples of it

are the Gypsy's prediction, as also, when two women from the paper shop are talked about (who are lesbians according to Jeanette's mother), the full suppression Jeanette feels under her mother's rule and religion's harsh dualistic approach towards the society and faith. A reference to Jeanette's future homosexuality is also available in her mother's past relation with a female whose photo is excluded by her mother after Jeanette asked her about the female friend, Mrs. Jewsbury, Jeanette herself, Melanie, Katy and also two young girls in the city who are suspected of having this kind of feelings as well.

Jeanette's mother is a hypocrite. She appears busy in church duties when her daughter is sick and needs her. She fights with the neighbors over their fornication that she disdains, which also shows the readers that she likes to fight for her own thoughts and beliefs. Other people's choices do not appeal to her. These kinds of contradictions are available in her character although she believes that she is a true and faithful Christian. Though Christianity puts forward the emotions of love, care and forgiveness Jeanette's mother, and her friends are devoid of these qualities.

Elsie, Only Friend

In this horrid atmosphere, Elsie is the only friend available to Jeanette who teaches her new things in life, and becomes a motherly figure in her life. She guides her about her imagination and relationships. She teaches her the depth of love and also, she introduces the world of literature to her. She explains to her that one thing can be seen with multiple perspectives. Not a single thing has to be given a single meaning or solitary point of view. Elsie introduces a new Jeanette to Jeanette. In simple words, she introduces the inside world of Jeanette to her. She makes Jeanette understand her inside and outside world and the upheavals she is going through.

Not Accepted Because She Is a Homosexual

Not being accepted by her mother, minister and the church, since she is a homosexual – a lesbian, Jeanette has to give up her teaching and preaching and she decides to leave the house as

her mother tells her to go away. Her mother feels that the house gets polluted because of her presence in the house and the same happens if she comes to the church; her religion abandons her and she moves out of the house and the church. She starts to work independently. This determined isolation of Jeanette gives a new identity to her existence – free from the bondages of her mother, the church – hypocrite and false religion, and the false societal norms. At the end of the story, she retells the story as a myth.

She Yearns to Liberate Herself

Most of Jeanette's feelings are repressed by the church and her mother whether it is related to clothes, choices, meals, or relationships. She, although, tries her level best to discover her emotional developments and the depth of relationships, both the church as well as her mother cannot stop her being herself; they cannot stop her understanding what she is and what she wants from life. And therefore, she confronts the entire society in refusing to repent, stay and conform. This is the beginning of her successful conquest over her internal territory. What comes first – rigid and conservative, hypocritical religion or pure desires? She yearns to liberate herself. She stands in a serious dilemma whether to free herself from the church and stay alone, or to deny her feelings and identity and follow the church restrictions. Finally she decides to be true to her desires. This is the key motif that Winterson deals with in this novel: whether to stay in this ready-made world to be safe or just throwing away all the barriers of the rigidity and follow the paths of desires only.

To Conclude

To conclude, I find *Oranges Are not the Only Fruit* such a text which opens up possibilities of change regarding our limited and self-limiting categories of gender identity. Jeanette's personal journey is marked by her struggle for self-knowledge and freedom and her refusal to be a victim of oppression in the name of the religion and a hypocritical standard of behaviour. It symbolizes the ways in which we as individuals can achieve an awareness of our inner selves that will help us along the road to emotion and thinking differently about ourselves, according to the author, Jeanette Winterson.

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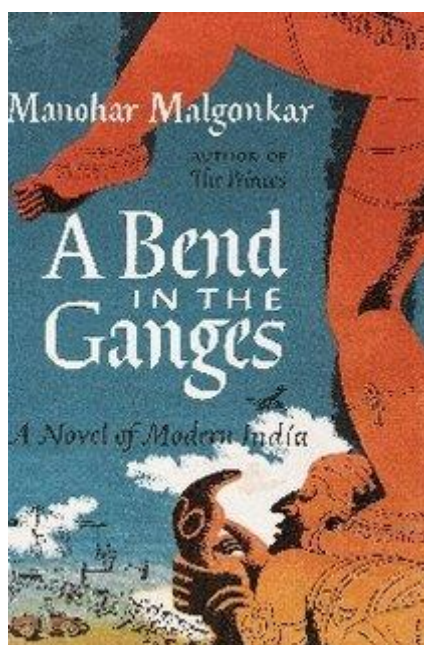
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**The Ideologies of Indian History:
The Facets of Love in the Anatomy of Violence –
Manohar Malgonkar's *A Bend in the Ganges***

Dr. K. Vijila, M.A., M.Ed., M.Phil., Ph.D.



Abstract

The primary aim of this article is to capitalize the ideologies of Indian history. Literature is nothing but written works, especially those works which could be considered as of superior or lasting artistic merit. Derived from the Latin word *litteratura*, literature means writing formed with letters; it most commonly refers to works of the creative imagination, including poetry, drama, fiction, non-fiction, journalism and in some instances, song. Simply put, literature represents the culture and tradition of a language or a people.

The Indian English Literature began to walk and soon it started to run on its path to success because of many Indian writers who were acknowledged by society for their development in the field of Literature. The Indo-Anglian fiction is concerned with social and domestic problems

A Bend in the Ganges depicts one of the most violent periods in recent Indian history, the revolt against the British rule. During India's struggle for independence, the two forces of Gandhi and Subash Chandra Bose were working for the same goal. They were pulled in contrary directions, with the result that the ideals of their different ideologies came into conflict. The novel is a study of the anatomy of violence that crept into our national life. As Dr. Chhote Lal Khatri comments, "Both *A Train to Pakistan* and Manohar Malgonkar's *A Bend in the Ganges* are successful experiments in artistically fusing the personal and historical perspectives in historical guise". (BG 39)

The Partition of India, and the riots before and after it, figure prominently in this novel *A Bend in the Ganges*. He portrayed the growth of communalism, and the reader is given to understand that the assailants at first were the Muslims. The Second World War and its effects on the Indians are referred to in all the novels. Most of the battles in his fictional world are fought at this time.

Keywords: Indian history, Communalism, Partition of India, Violence, Communal Riots, *A Bend in the Ganges*

Malgonkar and His Works



Manohar Malgonkar (1913-2010)

Courtesy: http://www.goodreads.com/author/show/215392.Manohar_Malgonkar

Manohar Malgonkar, one of the leading Indian novelists in English, was born on July 12, 1913 in a royal family that had its roots in Goa. He was a prolific writer. He grew up in a

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princely family and he was part of an elite culture. He had his graduation in Bombay University where he studied English and Sanskrit. Before becoming a professional writer in his forties, he worked as a big-game hunting guide, an army officer, an executive at a tea plantation, and in politics. Primarily hailed as a Maratha historian, he turned to fiction writing with a purpose of pure entertainment. Yet his roots are in history and his fictional world traces the tensions of Indian political history.

During the Second World War, he joined the Indian Army and enjoyed the position of Lieutenant-Colonel for quite some time. In 1952 he had his own business and started operating manganese mines. On being presented with a typewriter by his wife on his birthday, he took the clue and launched upon the career of a creative writer; till then his hobbies had been music, painting and hunting. This opened up a new window for his creative genius, and he has justified the hopes of his wife.

His novel *The Princes* was the literary choice of the U.S.A; and *A Bend in the Ganges* was found to be one of the three best novels of 1964 by E.M. Forster, and was compared with *War and Peace* by Richard Church in his review of the novel in *The Bookman*.

A Bend in the Ganges

The publication of *A Bend in the Ganges* by Manohar Malgonkar is a major event in the history of the Indo-Anglian literature. Even his first novel *Distant Drum* was lauded by Iyengar as a novel of unusual distinction. Within the span of four years he has produced four novels, the other two being *Combat of Shadows* and *The Princes*, and each successive novel has claimed better critical attention than the earlier ones. Already known for his books on the Maratha period of Indian history when he started his career as a fiction writer, he did not have to formulate his views about the cultural heritage of India and its present politics; his views were definite and had the authenticity of a true participant. His boyhood was spent in the jungles of Canada, and the formative years at the Bombay University, from where he graduated, before taking up the profession of game hunting, which he gave up after two years and became a fierce wild-life conservationist in government service.

Indian History and *A Bend in the Ganges*

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A Bend in the Ganges depicts one of the most violent periods in the recent Indian history, the revolt against the British rule. During India's struggle for independence, the two forces of Gandhi and Subash Chandra Bose were working for the same goal. They were pulled in contrary directions, with the result that the ideals of their different ideologies came into conflict. The novel is a study of the anatomy of violence that crept into our national life. As Dr. Chhote Lal Khatri comments, "Both *A Train to Pakistan* and Manohar Malgonkar's *A Bend in the Ganges* are successful experiments in artistically fusing the personal and historical perspectives in historical guise". (BG 39)

The Partition of India, and the riots before and after it, figures prominently in this novel *A Bend in the Ganges*. He portrayed the growth of communalism, and the reader is given to understand that the assailants at first were the Muslims and the Hindus joined in with equal fierce anger and hatred. The Second World War and its effects on the Indians are referred to in all the novels. Most of the battles in his fictional world are fought at this time.

Quest for Fulfilment

A Bend in the Ganges has the theme of the individual's quest for fulfilment in moral identity. The interest of the novel centres around vigorous characterization, but not in the dramatic effect created by the author. Malgonkar's characters have the force of life, and it is unjust to discount them as sketchy and confused. His characters represent the complexity of life, and compel the reader's attention with their intense quest for identity as self-discovery. Both Gian and Debidayal's destinies are shaped by two factors, the forces of history and the elements of their personalities. The novelist was interested in events and episodes for their news, value and sensation rather than for their effect on men and women. His sympathies were always with militant nationalism. In *A Bend in the Ganges*, Malgonkar by his artistic skill manages to hold the disparate material together. Apart from the fact that the action was too spread out and time span was rather long, there was also the problem of accommodating two protagonists, Gian and Debi, in the plot. The plot has a basic unity which is singularly held together, firstly by a series of sharp contrasts and correspondences between the two protagonists and secondly, through a carefully chalked out ever-recurring pattern of betrayal and revenge in the story.

Physical Conflicts and Combats

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A Bend in the Ganges incorporated and assimilated a number of historical individuals and incidents within its texture. Gandhi appeared not only vicariously through his speeches, as in the brief quote prefixed to the novel, but also in flesh and blood. It did not remain a mere chronicle. Going beyond a chronicling of the times along the lines suggested above, Malgonkar probes the political predicament of the masses and discovered the vulnerabilities in the psychological make-up of an average Indian which rendered him passive. The novel reflects Malgonkar's consciousness of the colonial and the communal experience by highlighting it in all human details by way of a chronicle. *A Bend in the Ganges* chronicles the fatal decade of contemporary history, a decade of hope and misery, of terror and slaughter, of thousands of Indians and Pakistanis.

Malgonkar's *A Bend in the Ganges* concentrates on the painful drama of the partition comprehensively. The novel depicts powerfully the horrible developments resulting in the partition, the triumph and tragedy of the hour of freedom. The bloody communal vivisection, which swept the country during the early days of our independence, is excellently presented in *A Bend in the Ganges*. The novel highlights the consequences of the partition, the division of the army, the fighting between friends and the fellows joining the opposite camps.

Malgonkar in his novel *A Bend in the Ganges* gives a clear picture of the rural life of India and the life of aristocracy living in villages. In a novel like *A Bend in the Ganges* focusing on the freedom struggle of India, Manohar Malgonkar's attempt to intersperse it with love and sex scenes seems to create a façade of sensationalism; and it seems to suggest that by means of this technique he was adding spice to his dry stuff. The powerful characterization, subtle nuances in style, the evocative descriptions and recreations of the milieu and the moment, mark this out to be a classic of modern Indo-Anglian fiction, representing a lost generation.

Violence and Non-violence on the Nation

Malgonkar explores the influence of violence and non-violence on the nation and the individuals in this novel and showed how the hidden capacity of man for violence is brought out by the destructive act of others. Non-violence is an ideal; violence is a reality with its roots in the human psyche. Violence might be of different forms. Murty observes:

Cultured violence, self-protective violence, the violence of aggression, the violence of competition, the violence of trying to be somebody, the violence of trying a discipline according to a pattern, trying to suppress and bully oneself, brutal to oneself, in order to be non-violent. (Murty, 74)

The novel depicts powerfully the horrible development of a situation resulting in the partition, the triumph and tragedy of the hour of freedom, the screams of victims rent the morning air, the dawn of freedom getting the sub-continent drowning in pools of blood, the barbarous cruelties heaped on men and women, catcalls of the crowd and innumerable women being carried away naked, struggling and screaming at the top of their voices, the Muslims feared of being ruled by the Hindus in the absence of the British rule in the country where they had once been the rulers, their notion that the Hindus were more dangerous than the foreigners and ought to be their real target and their subsequent striking at them, (and the Hindus striking back with the same violence, fear and hatred) their struggle for a safe homeland, separate from India leading to the partition and the terror and pity of it, all these form the content of the novel.

A Bend in the Ganges was not only a novel of violence, struggle and patriotism but it also showed the harmony of love. The society was not only built with individuals and their struggle for a nation but it was strongly built with family. Love was filled everywhere in the world and so the world moved smoothly every day. If there was no love and familial relationship, the world would see its most dangerous side. As a coin has both sides, every living thing has both faces. One was Violence and another was Love. Both are essential to lead a successful life.

Past and the Present - Postmodern Approach

In characterizing a society, whether ancient or modern, there are two elements, rather closely interconnected, which are of prime importance: one is the economic system and the other the family system. Family is among the most important aspects of human society. It played a central part in the social organization of people throughout the world. Nevertheless, the organization of the family and that of the unit varied from society to society and through time.

In a patriarchal society, the father, who generally was capable of maintaining and protecting its members in comfort, was the anchor of the family. Moreover, children were the key to a happy family life for most of the people. They were also integral to the definition of family life, and it was said that the raising of children was the primary function of the family.

Child birth, of course is a biological fact, but it is equally a social phenomenon. It requires readjustment of the roles performed by the people, including the relationship of the husband and wife to each other and to the child, since they would be the parents of the new born child. The children were brought up to become productive members of their society. To achieve this, they must acquire education within the family and later, within the institutions of the society as a whole.

The Facets of Love in the Anatomy of Violence

Since love plays a vital role in some shape or other in everyone's life and is the core and center of human relationships, it is quite natural for poets, dramatists and novelists to concern themselves with the same emotion. Literature is primarily concerned with love and it has been the theme for many writers. Love, being the forerunner of birth, it cannot possibly be excluded from any novels or any work of art which attempt to depict life. The novelist who does not study the peculiarly intricate relation between the mental and the physical aspect of love would never succeed in creating living characters and his work would be unconvincing, the very worst fault any literary craftsman's work could display. Despite its constant or recurrent use in literature, neither the writers nor the readers are tired of love, for every time it was used, it was endowed with a newness and freshness. Different writers had explored various aspects or the various facets of love. Probably no two literary works present identical conceptions of love. Beardsley C. Monroe observes:

“Bacon's prudential observations on marriage versus the single life and Byron's cynical comments about the alleged amorousness of woman-kind are attempts to find dependable generalizations about the relationship between the sexes”. (Beardsley C. Monroe, et.al, 47)

Of all human relationships, those involving love and sex have exercised the most compelling fascination for writers. These love stories, which human beings had always

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wanted to hear and would always want to hear again and again, differ enormously in quality. Throughout his career as a dramatist, Shakespeare was interested in the problem of love. He was never tired of depicting its various facets. He showed in *All's Well That Ends Well*, how love, despised by manly haughtiness, overcomes this by fidelity and devotion. The theme of *Antony and Cleopatra* is the fatal love which binds together the Roman triumvir and the Egyptian queen. While some find their love as a mad and a bad passion, others regard the same as depicting the search through love for the absolute and the infinite. It was a theme which Shakespeare had made admirable and heroic in *Romeo and Juliet*; the love of these star-crossed lovers is a transcendental constant, which raised them above the fear of death. Their love conquers everything, first the oppositions of the two great two families and finally death itself. They overcame all obstacles and difficulties and finally were united in death. Even in his final dramas like *The Tempest* and *The Winter's Tale* Shakespeare gave us interesting studies in love.

Manohar Malgonkar, though seen as a political novelist and his novel *A Bend in the Ganges*, is often seen as partition, it also shows the love. Batra observes: “portray how mass passions were aroused during those fateful days that preceded and followed the sunrise of our freedom”. (Batra, 83)

Indeed a sensitive novelist like Malgonkar cannot remain unresponsive to the contemporary events. Being a close and honest observer of the freedom struggle, Gandhian policies and their effect on people, being a downright, straightforward critic of men and matters, he could not choose to deal with the problem of non-violence and violence. Indeed, *A Bend in the Ganges* raises many questions about Gandhi's non-violence and truth, and at the same time one cannot be blind to the fact that the novel finally affirms and celebrates the victory of love over self-destroying violence.

In *A Bend in the Ganges* Malgonkar introduces a domestic tale of two characters against the background of the tense years of the freedom struggle. Malgonkar's novel was exact about events in relation to time and close to the facts. While graphically depicting the horror and futility of the partition riots, Malgonkar gains in depth by probing the validity of ideologies of violence and non-violence and their relevance to life. Both Gian Talwar and Debi-Dayal espouse non-violence and violence as definite ways of life, and yet finally in

their confrontation with the inevitable reality of life they realize the futility of the abstract formulations. Both seek and finally find fulfilment in the humanizing power of love.

Genuine Love

Besides these two characters, the novel also contains two long-drawn love relationships which placed in juxtaposition to each other pronouncing certain necessities for successful marital relationships. They were the successful, happy married life of Tekchand and Radha, whose marriage was rooted in genuine love and sex, and the unsuccessful marriage of Sundari and Gopal, the cause of which was the lack of genuine sex and love in marriage. Hence it is obvious from these two relationships, Malgonkar seems to imply that a successful marriage is rooted in genuine love and in turn, is rooted in genuine sex.

The publication of the novel *A Bend in the Ganges* was a major event in the history of Indian English fiction. It was the fourth novel of Manohar Malgonkar and once again took us back to the turbulent period of independent India. It became popular and successful immediately. The novel was written on a grand scale and depicts the Gandhian Era in all its manifestations.

Society consists of all types of people. There are people who believe in peace, non-violence, love and mutual help. At the same time, there are also people who are quarrelsome, violent and selfish. Hence it is very difficult to root out violence from the society. It was there in the ancient times and it is very much alive in the present society also. The innumerable wars that had been waged the descriptions of which are found in the Iliad, the Ramayana and the Mahabharata are a testimony to show how man is so easily prone to violence.

The Drama of Partition

The novel concentrates upon the painful drama of partition comprehensively and suggestively. It shows us how the terrorist movement was a symbol of national solidarity which was designed to oust the British from the Indian soil, degenerated into communal hatred and violence, and how the emphasis from the struggle between Indian nationalism and British colonialism shifted unfortunately to the furious and malicious communal hatred between the Hindus and Muslims, throwing into shade, the basic Indian fight for freedom

from the British rule. The double conflict led to freedom and division of the country, but before it happened, a hell was let loose in many provinces of the nation.

Malgonkar owed the title of his novel from *The Ramayan*. Though the novel narrates the large scale violence during India's partition in 1947, the title very aptly signifies a very important turning point of the history of the nation. K. R. Srinivasa Iyengar in his book, *Indian Writing in English*, refers to the line, given in the Ramayan, in connection with the title of Malgonkar's *A Bend in the Ganges*: "At a bend in the Ganges they paused to take a look at the land they were leaving". (431)

Though this novel may raise questions about Gandhi's non-violence and truth, one cannot be blind to the fact that it finally affirms and celebrates the victory of love over self-destroying violence. Nevertheless, what is emphasized in the novel is clear from what Malgonkar had himself said in the Author's note,

"Only the violence in this story happens to be true, it came in the wake of freedom, to become a part of India's history. What was achieved through non-violence brought with it one of the bloodiest upheavals of history". (Author's Note, *A Bend in the Ganges* 6)

Malgonkar explored the influence of violence and non-violence on the nation and the individuals in this novel and shows how the hidden capacity of man for violence is brought out by destructive act on others. Non-violence is ideal, violence is reality with its roots in the human psyche.

Malgonkar exposed the ubiquitous nature of violence and its roots in his novel, by analysing the life and growth of three individuals going through the gruelling mill of gruesome events.

Malgonkar attempts to pinpoint in the novel, the inadmissibility of any ideology being valid for many unpredictable and inexplicable situations of life. Ideologies divorced from the reality of life become sterile and antihuman. Life in the rich variety refuses to be moulded into a neat framework of a given ideology.

The novel opens with the ceremonial burning of British garments. The cries of ‘Boycott British goods’, ‘Bharat Mata Ki Jai,’ gave expression to the fire of freedom that was burning in the heart of Indian masses. The ceremonial fire that raged in the market square was, “Just one of hundreds of thousands of fires similar all over the country”. (BG 7)

Gandhi himself appeared on the dais. He did not speak, it being Monday - his day of silence. Gian, a young student from the college, felt overwhelmed at the sight of the apostle on truth and non-violence. He was swayed away by the conviction that non-violence is not for the weak and the path of Ahimsa is not for cowards. He threw away his blazer - his most elegant garment made of imported English material, into the fire showing the zeal of a nationalist.

Gian, a student from Konshet with limited means, surprisingly received an invitation for a picnic on the old river-bed at Birchibagh from one of the important boys at the college, Debi-Dayal, the only son of Diwan- Bahadur Tekchand, an elite of the town. He reached Kerwad’s house at the appointed hour, and was fascinated by Debi’s sister Sundari. Sundari took Gian to the museum – a pride collection of the bronzes. For a moment Gian became the Statue, lifeless, ageless, and unbreathing. As the spell broke, Gian found Sundari holding him by both the shoulders and her eyes staring with alarm. His announcement of becoming a follower of Gandhi was subjected to sharp criticism. Strangely, he was in the company of the terrorists headed by Singhviz, Shafi Usman in disguise. The revolutionaries criticized Gian for being a follower of Gandhi, but Gian took pride in coming under the influence of that hypnotic power because he fervently believed that Gandhi could lead India to victory. Singh’s agitated invitation to name any country that had shaken off foreign rules without resorting to war perturbed Gian, but he declared in sudden defiance that Gandhi was a God. Singh cited some examples of America, Turkey and of Shivaji and affirmed that freedom had to be won; it had to be won by sacrifice, by giving blood, not by giving up the good things of life and wearing white caps and going to jail:

“Look at America - the United States! They went to war. Turkey, even our own Shivaji. Non-violence is the philosophy of sheep, a creed for cowards. It is the greatest danger to our country”. (BG 18)

Non-violence is the Philosophy of Sheep

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The procession threw enough light on the two distinct ways in India's fight for freedom, the one on non-violence and the other on revolution, dreaded by Gandhi and his followers. As the events clearly showed, it needed superhuman discipline to follow the path of non-violence even in the face of the strongest provocation, very soon it took to violence showing the hollowness of his defiant statements. Shafi Usman in the disguise of a Sikh, talked of fight against the British, but very soon this flight changed its target. His own Hindu associates and the Hindus in general became the objects of his attack. The fervent advocate for shaking off foreign rule through violence ways degenerated into a narrow-minded communalist, siding a particular community against the other, and eager to have a bloody bath.

The Battle between the two Families

The bloody battle between the two closely related families, the big house and the little house has an important bearing on the theme of the novel. Vishnu Dutt was killed by the same Gian, who a little earlier, had taken pride in proclaiming himself a true disciple of Mahatma Gandhi. The two houses in the small village were in an unwarranted struggle. All this was a prelude to the main acts of horror that would later follow the partition.

The terrorist movement was very active in Duriabad. It was an integrated group of young men hailing from different communities and provinces, and all were united in the sacred cause of fight against the British rule. The members of the club were nationalists and followed terrorists. Shafi Usman alias Singh with his battle cry '*a million shall die*', was the leader of the club. His close associate was an outstanding figure, Debi-Dayal. All young men despised the foreigners. As Manohar Malgonkar states,

“Debi hated the British; that was what brought them together, Hindus and Muslims and Sikhs, men of different religions united in the cause of freedom as blood brothers; the freedom fighters”. (BG 68)

The “Ram and Rahim Club” stressed the need and the survival of national solidarity to oust the British from the Indian soil in the face of the hot wave of religious fanaticism that swept the country. To quote Malgonkar,

“They were all fervent patriots, dedicated to the overthrow of British rule in India. Anyone who represented that rule, British or Indian, was their enemy; anything that represented their rule was their legitimate target. ‘Jai-Ram’ answered by ‘Jai-Rahim’ was their secret mode of greeting. The name of Rama sacred to all Hindus, and that of Rahim equally sacred to the Muslims”. (BG 71-72)

The Indian national scene of that time revealed the signs of sharp religious differences between the Hindus and Muslims. But this group under the secular leader, Shafi Usman, remained unimpaired. The terrorist movement was the last shelter of those who wanted to carry on the struggle united. They were all willing to die for their motherland. They knew exactly that the religious differences were the root cause of the country’s slavery and that the British played upon their weakness and continued to rule India by dividing the Indians into different communally antagonistic groups. All the thirty seven members of the club kept themselves away from the fire of religious differences that burnt the country.

A Bend in the Ganges records not a jest in history, but one of history’s meanest affronts with a great wave of terror, the slaughter of thousands of Hindus and Muslims, as they journeyed towards their new homelands.

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Investigation of English Spoken Abilities of Pakistani ESL Learners

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Abstract

The present paper aims to investigate the spoken abilities of undergraduate students of Sindh Madressatul Islam University, Karachi. The paper investigates three parameters of spoken skills of the students i.e., the importance of speaking skills, the types of mistakes made in English speaking, the causes of poor speaking skills and the solution to the problems in speaking of undergraduate students. For this purpose, a study was designed to carry out among the undergraduates of Sindh Madressatul Islam University, Karachi. For data collection, a questionnaire was developed and given to forty participating students (20 males and 20 females) were asked forty questions each on *Likert Scale*. The data analysis shows that almost 70% of the Pakistani English language learners face pronunciation problems and tenses problems. It was also further discovered that the causes of these problems were lack of practice, being a non-native speaker and less attention toward English language. The language learners can enhance their spoken abilities, if the proper help of the language teacher is taken timely.

Keywords: Investigation, Spoken Abilities, Pakistani English language learners

Introduction

The present paper aims to investigate the importance of spoken skills for undergraduate students. The research paper will also try to figure out the causes of poor speaking skills of students and the solution to these problems. For this purpose, data was collected from forty students. Twenty male and twenty female, each student was given a questionnaire consisting forty questions that fall in four main questions/parts which were on the importance of speaking skills, types of problems in speaking, causes and solution to the

problems. The present study will help understanding the problem of poor speaking skills among undergraduate students and will also help the teachers better understand the needs of the students. It will give the teachers a signpost to follow while teaching English to ESL learners and to aid some knowledge to the existing study. In addition, ESL learners will also know about the areas of spoken English they need to improve to develop better spoken abilities. Amongst the four basic learning skills (listening, speaking, reading and writing) speaking ability is the most important as they give a person the power to persuade the audience. Speaking skills help to develop the other basic learning skills and gives the student the ability to compete in the job market and other spheres of life. In today's world where English is the official language of many countries and a powerful tool of communication individuals with good English speaking skills are highly sought. Therefore, the development of speaking skills among students on undergraduate level has become most important. Without good speaking skills it is not possible to have command over a language, thus the development of speaking skills is the most important.

Purpose of Study

Four basic investigating queries as follows:

1. Importance of speaking skills
2. Types of mistakes made by undergraduate students in speaking
3. Causes of poor speaking skills
4. Solution to these problems.

Research Questions

There are four main research questions, each major question consists of 10 questions, as follows:

1. What is the importance of speaking skills for undergraduate students?
2. What types of mistakes in speaking are made by undergraduate students?
3. What are the causes of poor speaking skills in undergraduate students?
4. How can we improve poor speaking skills in undergraduate students?

Literature Review

Importance of Speaking Skills

As far as importance of speaking skills is concerned, Jones (2006) argues that the 'speaking skills can enable our learners to better convey their thoughts and sentiments and additionally prevail in the occupation advertise and different zones of life'. Urrutia and Vega (2010) argue that 'Speaking is the most troublesome ability to build up, understudy's generally present absence of vocabulary, timidity and dread of being embarrassed; also, the writers clarify that confirm the significance of executing amusements in classroom for enhancing the speaking'. Ishtar Aamer Qureshi (n.d.) argues that 'a language is an apparatus for correspondence. We speak with others, to express our thoughts, and to know others' thoughts also. Communication happens, where there is discourse. Without discourse we cannot speak with each other. The significance of speaking abilities subsequently is gigantic for the learners of any dialect'.

Cause of Poor Speaking Skills

Horwitz et al., (1986) states 'Numerous learners express their powerlessness and now and then even recognize their disappointment in figuring out how to talk a moment/remote dialect. These learners might be great at learning different abilities yet with regards to figuring out how to talk another dialect; they claim to have an 'inability to think straight' against it'. McIntyre and Gardner (1994) argue 'It has been found that the sentiments of pressure or apprehension fixate on the two fundamental assignment necessities of foreign language learning: listening and speaking'.

In addition, Shamas (2006) argues 'The accentuation on group work and oral introduction in the cutting edge open classroom can be especially intensifying for undergraduates who have communication apprehension'. Pica (1987) states about the examination on classroom cooperation that 'Speaking in a foreign language was observed to exasperate due to the dread that it may prompt the loss of one's sure mental self-view or self-personality'. Tanveer (2007) suggests that the most common cause of poor speaking skills in undergraduate students was found to be anxiety. Nasreen, Shumaila and Pathan (2016) argue that shows that the main cause of 'anxiety in ESL learners in Pakistan was communication apprehension, dread of being contrarily assessed, nervousness and learners' self-assessment capability were other reasons'.

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Methodology

Samplings and Procedure

A study was conducted in which 40 students were provided 40 questionnaires each related to the research topic. Among the 40 students, 20 were male and 20 were female undergraduate students. 30 questions were measured on the *Likert Scale* and 10 questions were option based. For data collection survey was conducted for three days. The collected data was compiled on Excel and the graphs were developed on their results.

Data Collection

Data for research was carefully collected from the students of SMI University, Karachi, Pakistan and they were asked to mark against the option of their understanding. Questionnaires were divided into four parts i.e., Importance of speaking skills, Types of mistakes made by undergraduate students in speaking, Causes of poor speaking skills and last not the least the Solution to these problems. The tables illustrate the data collected from the participating students. Table 1-2 illustrate the first and second question as follows:

Table 1. Question 1- Why are the speaking skills important?

Questionnaire	Agree	Disagree	Strongly Agree	Strongly Disagree	Uncertain
to have command over language	22	3	14	1	0
to express ones thought	29	0	11	0	0
necessary for success	23	2	15	0	0
to create confidence	23	0	17	0	0
for good presentation skills	19	1	20	0	0
to persuade an audience	20	1	14	0	5
same as presentation skills	9	18	3	3	7
only element for success	2	22	3	7	6
to development of other basic skills	17	12	5	1	5
no effect	16	15	3	3	3

Table 2. Question 2- What types of mistakes in speaking are made by undergraduate students?

Questionnaire	Mistake	No Mistake
Pronunciation Mistakes	24	16
Tenses Mistakes	8	32
Syllable Mistakes	19	21
Others	15	25

Table 3-4. Illustrate the third and fourth questions as follows:

Table 3. Question 3- What are the causes of poor speaking skills in undergraduate students?

Questionnaire	Agree	Disagree	Strongly Agree	Strongly Disagree	Uncertain
lack of confidence	32	2	6	0	0
lack of practice	30	2	0	6	2
does teacher help improving speaking skills	8	3	8	6	1
you have good speaking skills	21	8	3	4	4
does teacher help in improving pronunciation	25	6	6	3	0
does your course contain helping material	26	4	7	2	1
past education	20	16	3	0	1
other students face the same problem	28	3	4	1	4
due to being non-native speaker	25	8	4	1	2
low attention towards the subject	21	12	2	5	0

Table 4. Question 4- How can we improve poor speaking skills of undergraduate students?

Questionnaire	Agree	Disagree	Strongly Agree	Strongly Disagree	Uncertain
by improving listening skills	31	1	7	0	1
by listening conversation of native speakers	28	2	6	0	4
by watching movies/tutorials	23	1	14	0	2
by attending seminars	26	3	9	0	2
by reading newspapers/ articles	27	1	11	0	1
by practicing in front of others	28	2	10	0	0
by conversation with others in English	26	4	10	0	0
by teachers assistance	22	2	11	2	3
by taking English language classes	19	10	9	0	2
by trying to make English sentences	26	2	8	1	2

Data Analysis

Results

The data was collected and compiled on excel data base and analysed. The following graphs and tables were developed. Table 5 illustrates the results in percentage as follows:

Table 5. Question 1- Illustrates the results in percentage

Questionnaire	Agree	Disagree	Strongly Agree	Strongly Disagree	Uncertain
to have command over language	55%	8%	35%	3%	0%
to express ones thought	73%	0%	28%	0%	0%
necessary for success	58%	5%	38%	0%	0%
to create confidence	58%	0%	43%	0%	0%
for good presentation skills	48%	3%	50%	0%	0%
to persuade an audience	50%	3%	35%	0%	13%
same as presentation skills	23%	45%	8%	8%	18%
only element for success	5%	55%	8%	18%	15%
to development of other basic skills	43%	30%	13%	3%	13%
no effect	40%	38%	8%	8%	8%

Figure 1. Illustrates the bar chart graph of first major query

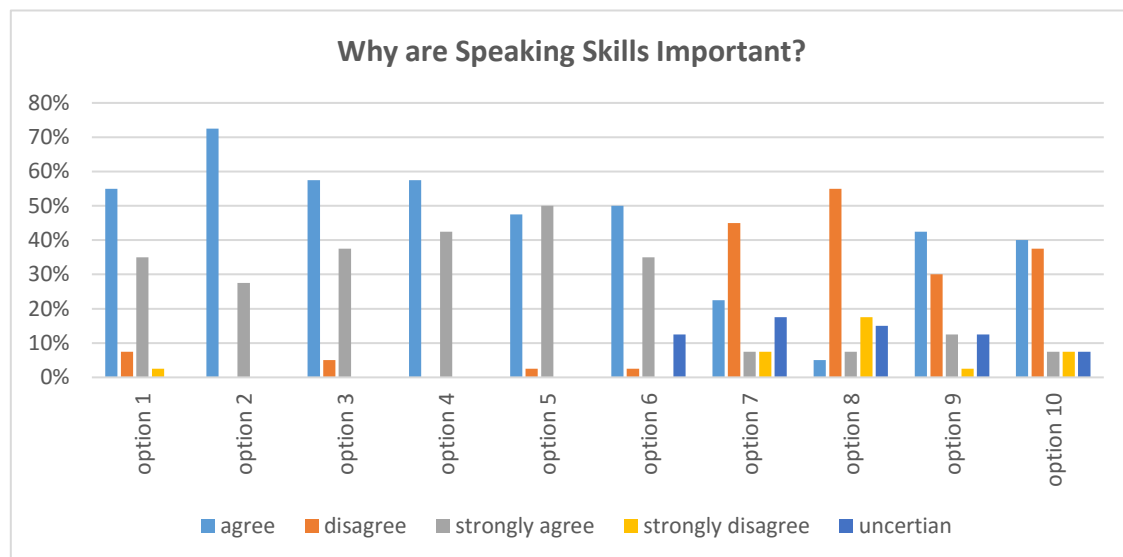


Figure 1 and Table 5 illustrate the percentage through *Likert Scale* on the question i.e., importance of speaking skills is as follows: 55% students agree and 35% strongly agree that speaking skills are important to have command over a language. 73% students agree that speaking skills help to express ones thought. 58% students agree and 38% strongly agree that speaking skills are necessary for success. 48% students agree that speaking skills are important for good presentation skills. 55% students disagree that speaking skills are the only element for success. 40% students agree while 38% students disagree that speaking skills have no effect on learning.

Table 6. Question 2- Illustrates the results in percentage

Questionnaire	Mistakes	No Mistakes
Pronunciation Mistakes	60%	40%
Tenses Mistakes	20%	80%
Syllable Mistakes	48%	53%
Others	38%	63%

Figure 2. Illustrates the bar chart graph of second major query

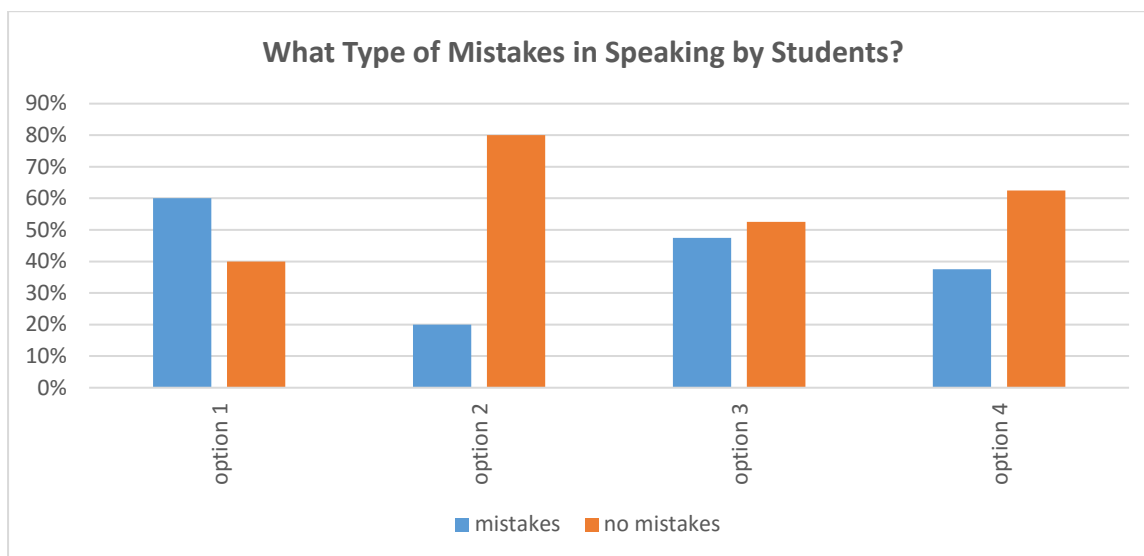


Figure 2 and Table 6 illustrate the percentage of *Likert Scale* on the question, i.e., what type of mistakes in speaking by students are as follows: 60% students made pronunciation mistakes. 80% students did not make tenses mistakes. 48% students made mistakes in identifying the number of syllables. 38% students said other mistakes. From this it concludes that students have most difficulty in pronunciation and syllables, and further the undergraduate students do not make many mistakes in tenses.

Table 7. Question 3- Illustrates the results in percentage

Questionnaire	Agree	Disagree	Strongly Agree	Strongly Disagree	Uncertain
lack of confidence	80%	5%	15%	0%	0%
lack of practice	75%	5%	0%	15%	5%
does teacher help improving speaking skills	20%	8%	20%	15%	3%
you have good speaking skills	53%	20%	8%	10%	10%
does teacher help in improving pronunciation	63%	15%	15%	8%	0%
does your course contain helping material	65%	10%	18%	5%	3%
past education	50%	40%	8%	0%	3%
other students face the same problem	70%	8%	10%	3%	10%
due to being non-native speaker	63%	20%	10%	3%	5%
low attention towards the subject	53%	30%	5%	13%	0%

Table 7 illustrates the percentage of *Likert Scale* on the question i.e., what types of mistakes in speaking by students is as follows: 80% students agree that the cause of poor speaking skill is lack of confidence. 75% students are of the view that their poor speaking skills are due to lack of practice. 15-20% students blame their teachers to be the cause of their poor speaking skills and only 10% blame their course. 50% students said that the cause of poor speaking skills was their past education. 63% students said that they had poor speaking skills due to being a non-native speaker. 53% students agree that low attention towards the subject is the cause of poor speaking skills. From these results, it cannot be concluded that teacher's negligence is the cause of poor speaking skills of undergraduate students only.

Figure 3. Illustrates the bar chart graph of third major query

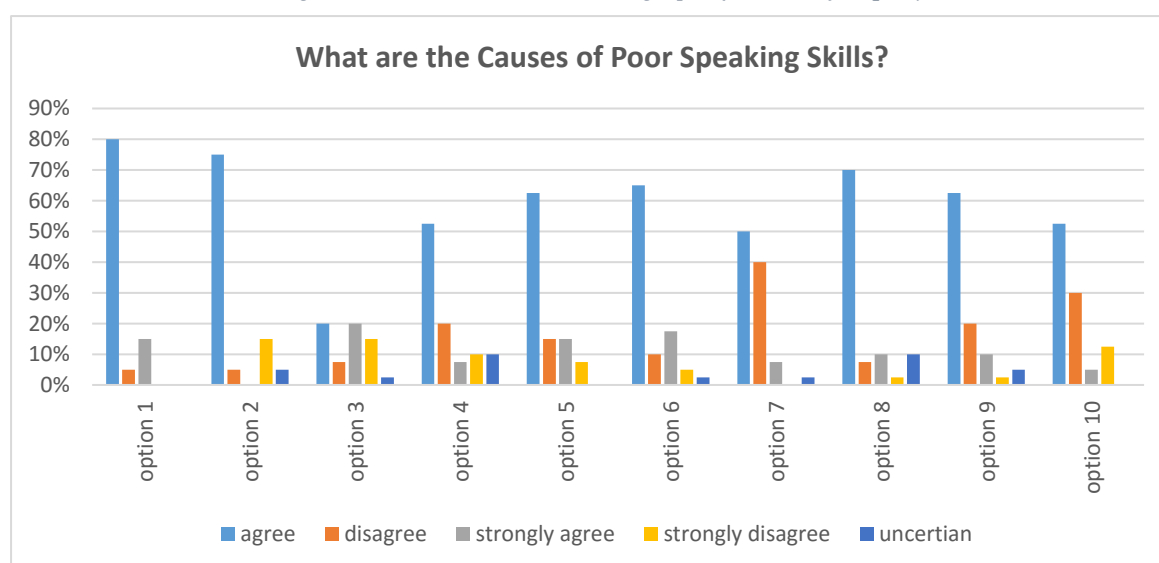


Table 8. Question 4- Illustrates the results in percentage

Questionnaire	Agree	Disagree	Strongly Agree	Strongly Disagree	Uncertain
by improving listening skills	78%	3%	18%	0%	3%
by listening conversation of native speakers	70%	5%	15%	0%	10%
by watching movies/tutorials	58%	3%	35%	0%	5%
by attending seminars	65%	8%	23%	0%	5%
by reading newspapers/ articles	68%	3%	28%	0%	3%
by practicing in front of others	70%	5%	25%	0%	0%
by conversation with others in English	65%	10%	25%	0%	0%
by teachers assistance	55%	5%	28%	5%	8%
by taking English language classes	48%	25%	23%	0%	5%
by trying to make English sentences	65%	5%	20%	3%	5%

Figure 4. Illustrates the bar chart graph of fourth major query

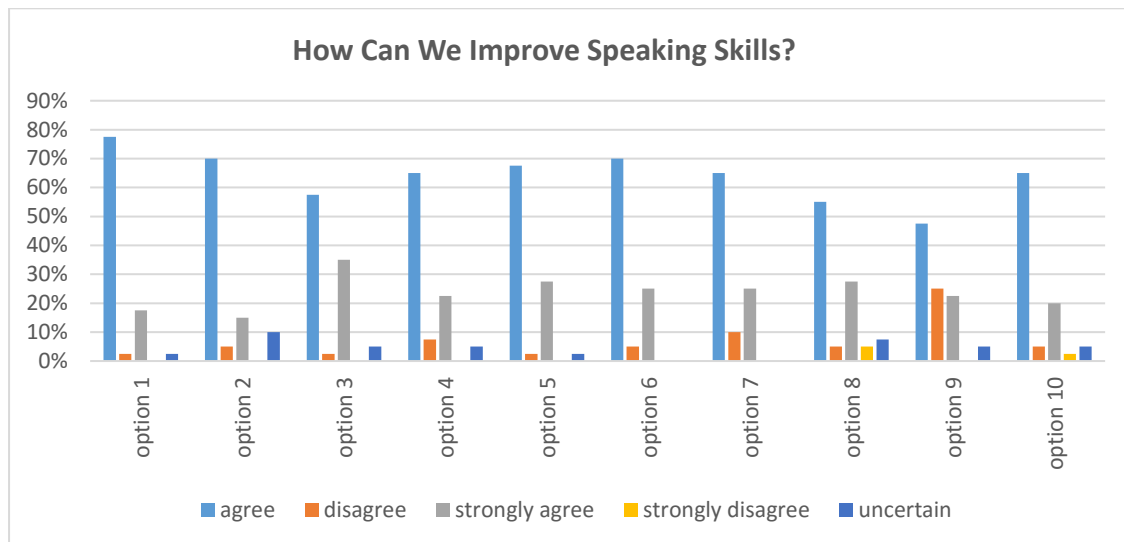


Figure 4 and Table 8 illustrate the percentage of *Likert Scale* on the question i.e., how undergraduate students can improve speaking skills, as follows: 78% students agree that they can improve poor speaking skills by improving their listening skills. 70% students agree that they can improve poor speaking skills by listening to conversations of native speakers and attending seminars of professionals. Almost 55% students agree that the teacher can help them in improving their speaking skills. Nearly 20% students said that they need to take special English classes to improve their speaking skills. 30-40% students mentioned other source.

Summary

The study investigated a variety of factors related to development of spoken abilities. In the first section importance of speaking skills were investigated and it was found that speaking skills are the fundamental skills that must be developed at the undergraduate level at least and before is recommended. The second section investigated the types of problems in speaking faced by students especially ESL learners and it was found that the most students face pronunciation and the problem of syllabification. The last not the least, third section a solution to the problem of speaking was investigated and many solutions were found one of solutions was improvement of listening skills and both student-teacher complete involvement in learning and teaching English speaking skills.

Conclusion

The present study concludes that the speaking abilities of the students can be developed by complete understandable interaction between teacher-student conversation in and outside the classroom. Based on the study, it was discovered that if the students are encouraged by the teachers and given frequent participations on behalf the teachers, then spoken abilities of the students develop at the higher level of competency. The study further explored the causes, need and development of English pronunciation. Main hurdle in the development of spoken skills of the undergraduates at SMIU, Karachi, are pronunciation issues. If English language teacher works on the poor pronunciation of English, in addition to other grammatical aspects of a language, then it will be highly appreciated that the students can come out of this phonetic problem of English pronunciation. From this research, it can be concluded that there is a great need to improve the speaking skills of undergraduate students especially the students of SMIU who are found to have poor speaking skills and have unsatisfying knowledge of English. The most important role is the role of the teacher who can develop and enhance the speaking skills of students.

Recommendations

Since poor speaking skills can cause an individual to lose the job therefore, it is necessary that the speaking skills of students be developed at the undergraduate level. Based on the findings of this study, following recommendations are made. First and foremost, ESL/EFL instructors should know the type of problems faced by the students. As a student lack of practice is the main factor of poor speaking skills, therefore the students should improve his/her speaking skills by practice. To increase the student's participation in the class the teachers should encourage the students through a friendly gesture and class environment. Teachers should encourage students to have confidence to make mistakes in order to acquire communication skills. The teacher should give the students class activities based on development of speaking skills. To encourage students to feel successful, the teacher should not make activities that increase a student's chances to fail. Teachers should try to get information about the students past academic experience and to help them accordingly. Teachers should be given special training on how to handle the poor speaking skills of students and develop their spoken abilities through class activities and daily routine matters.

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Appendix 1-Questionnaire

NAME _____ Semester _____

Age _____ Gender _____

QUESTION-1

SN	QUESTION	DISAGREE	STRONGLY AGREE	STRONGLY DISAGREE	UNDECIDED
1	Without speaking skills it is impossible to have command over a language				
2	Speaking skills help to express one's thought				
3	Good speaking skills are necessary for success				
4	Speaking skills create confidence in an individual				
5	Speaking skills are necessary for good presentation skills				
6	Speaking skills give a person to persuade the audience				
7	Speaking skills and presentation skills are the same				
8	Only speaking skills are important for success				
9	Speaking skills help in the development of other basic skills				
10	Speaking skills have no effect on English learning				

QUESTION 2

What type of mistakes in speaking are made by undergraduate students?

Questions

1. what type of mistake do you commonly make in English
 - a) pronunciation mistakes
 - b) tenses mistakes
 - c) syllables
 2. PRONOUNCIATION
 - a) Pronoun-ciation
 - b) Pronun-ciation
 - c) Pro-nun-ciation
 3. PHENOMENON
 - a) Fi-nom-uh-non
 - b) Fi-nomenan
 - c) Pho-nom-e-non
 4. How many syllables are in the word "secure"
 - a) One
 - b) Two
 - c) three
 5. How many syllables are in the word "Georgia"
 - a) One
 - b) Two
 - c) three
 6. Amazing
 - a) One
 - b) Two
 - c) three
 7. Identify the present tense in " she has learnt a lesson"
 - a) present perfect tense
 - b) present continuous tense
 - c) present indefinite tense
 8. Identify the past tense in " He was playing"
 - a) past perfect tense
 - b) past continuous tense
 - c) past indefinite tense
 9. Identify the future tense in " I will ask him some questions"
 - a) future perfect tense
 - b) future continuous tense
 - c) future indefinite tense
 10. Is there any other kind of mistake commonly made by you?
 - a) yes
 - b) no
-

QUESTION 3						
What are the cause of poor speaking skills in undergraduate students?						
SR#	QUESTION	AGREE	DISAGREE	STRONGLY AGREE	STRONGLY DISAGREE	UNDECIDED
1	Speaking skills of students are weak due to lack of confidence.					
2	Lack of speaking skills due lack of practice.					
3	Your teacher helps you in improving your speaking skills.					
4	You have good speaking skills.					
5	Your teacher takes steps to improve your pronunciation.					
6	Your course includes help to improve your speaking skills.					
7	Only improvement of speaking skills help you improve your vocabulary.					
8	Your other class mates face the same speaking problems.					
9	Your English speaking skills are weak due to being a non-native speaker.					
10	Your speaking skills are weak due to low attention towards the subject.					

QUESTION 4						
How can we improve our poor speaking skills?						
SR#	QUESTION	AGREE	DISAGREE	STRONGLY AGREE	STRONGLY DISAGREE	UNDECIDED
1	By improving our listening skills.					
2	By listening to conversation of native speakers.					
3	By watching movies/tutorials.					
4	By attending seminars of professional speakers.					
5	By reading articles / newspapers / magazines.					
6	By practicing our speaking skills in front of others.					
7	By conversation with friends and family in English.					
8	By teachers assistance.					
9	By taking special classes for improvement of speaking skills.					
10	By trying to making English sentences.					

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Error Analysis of English Paragraphs by Pakistani Undergraduates

Master Hamza, Rooman Khan and Dr. Abdul Malik Abbasi

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Abstract

The present paper aims to investigate the errors of Pakistani learners of English in their write-ups. The major goal of this research is to figure out common errors which students make during extemporaneous writing. This research was intended to identify, classify, define & then explain causes behind this lack of skill among students. To do this research, quantitative method was used. 20 participants (10 males & 10 females) were recruited from the department of Computer Science, Sindh Madressatul Islam University Karachi and Orasoft Training Institute, Karachi. The participants were asked to write a paragraph (questionnaire attached in Appendix-1) which was used as a tool of data collection in this research and to identify the classification of errors which students make in their writings. For this research, the researchers analyzed each questionnaire and marked the errors and then formed the tables for each category of error comprising of number of students made this error which was used for conclusion and leading to the root cause of errors made in their write-ups. During analysis of their write-ups, the study was able to point out 111 errors (in 11 different categories), it was also found that the most common type of error which participants made during writing was punctuation (36.93 % of total errors). There was no major difference between error pattern of male & female students since frequency of errors made by them was just a slightly different (61:50).

Keywords:

Introduction

The present study aims to investigate writing errors made by undergraduate students at SMIU Karachi. Language is a means of communication. It is a way to share your thoughts, feelings, and ideas to others. English Language is most common foreign language all around the world. Owing to

its popularity & being common, it has become common medium of communication around the globe. English language has become necessity in learning phase as well. It is being taught from Pre-School to Masters and Doctorate level. Due to its generality in communication, many people are willing to enhance or improve communication skills in English Language by different means.

There are basically 4 pillars of any language: reading, writing, listening and speaking. A person who want to share his/her ideas/thoughts to other, he/she may say it or use a pen to note it down on a paper. We all possess different level of communication skills in language (either English). Some of us would might have better speaking ability than others, several of us would be stronger in writing skills than rest of us. So, it depends on mentality, way of thinking, confidence, knowledge etc. of a person.

As discussed above, writing needs at least a pen & a paper. But what actually writing is? Writing is sharing or noting down a thought which is readable by another person(s). Writing is a permanent sort of sharing thought. But question arise here, is it enough to have a pen & paper to write? Answer is NO! Writing requires knowledge, understanding the linguistic rules & syntax, vocabulary of words, emotions & most precious time to think what to write. Therefore, writing is not just making lines of sentences without inter - connection b/w them & topic of discussion but it is an art of making readers fully understood what a writer actually intended to say!

As a student (especially in Pakistan) from school level rather than developing our skills to learn & implement, they are being just treated as a memory testing creatures i.e. who can memorize more. Criteria of student's intelligence are just about examining how much a student can remember. The current syllabus of English courses being taught at Pakistani schools and colleges are inadequate to train students with the proficiency to write logical, efficient, error free English language texts; that's why there's a presence of poor communication skills in university level students (especially undergraduates), they are not even able to write a proper summary or essay/letter. Main causes include lack of knowledge, less vocabulary, etc. which is really a major setback or a thing of embarrassment. This research paper/thesis will be focusing on "Error Analysis in the write-ups of undergraduate students".

Research Questions

1. What types of common errors do undergraduate level students make in their extemporaneous writing?
2. Why do these mistakes still occur even after 12 years of formal classroom learning?
3. What can be done or what are the solutions to improve the writing skills of students?

Hypothesis

If the Undergraduate students write extemporaneous paragraph, then they make some errors in their write-ups.

Purpose of the study

Key purpose of the study is to investigate the errors analysis of English paragraphs of undergraduate students and suggest them fast ways to improve them and excel.

Literature Review

Pit Corder is known as the “Father” of Error Analysis. Corder (1967) wrote an article about the error analysis on the topic “The significance of learner errors”. Errors need to be eliminated from the write-ups. Corder (1967) argues that the errors are important for learners to know their errors and to improve upon them. Gass & Selinker (1996) (as cited in Richards, 1974; Taylor, 1975; Dulay and Burt, 1974).) Stated that the errors as “red flags” giving strong evidence of the writers’ knowledge of English as a second language. Teachers should be interested in errors because these are considered to carry valuable information on the skills that learners use to acquire a language. Corder (1974) suggests that there are two objectives i.e., a theoretical and applied. Since the first will serve to make clear how the learner should study English as a second language and the former make the learners more efficient through the knowledge of his/her native language. The investigation of errors can be diagnostic and prognostic. Diagnostic since it may give information about the state of learner’s language (Corder, 1967) and prognostic since it may give the information to reorganize language learning skills the findings of issues encountered by the students.

Xiaoli (2015) argues on the basis of principles of error analysis, discourse analysis and language transfer, this theory targets to explore the discourse errors made by English majors' in their English writing. Discourse errors are examined at micro- level, cohesion. Cohesion errors are studied from four phases: reference, conjunction, substitution and ellipsis, lexical cohesion. The outcomes indicate that the students' papers comprised of some common flaws in terms of discourse errors at the micro- level, which consist of uncertainty in reference, misappropriation or overuse of conjunction and repetition, misappropriation of verbal items, etc.

Summaira (2011) argues that the research goals to observe the errors in amount of 50 English essays written by 50 applicants (undergraduate Pakistani students). These applicants are non-native speakers of English language and all of them are from 'Intermediate background with weak English writing abilities. The occurrences of two kinds of errors; Inter- language errors and mother tongue (MT) interference errors have been matched and the outcomes show that the ratio of the occurrences of Inter-language errors is greater than those of errors causing from the interference of mother tongue (MT). The research has provided an awareness about language learning issues which arise when L2 learners assume the rules of target language (TL) in its construction at a certain point causing into errors in an unidentified and a more natural way. These errors serve as a beneficial guide for English teachers to strategy more effective syllabus for teaching and learning of English as a second language'.

Bustomi, (2009) argues that the errors analysis on students' descriptive writing, (2009), the focal point of this research is to identify the common mistakes that students do in writing English. After analyzing the mass of the records, the writer initiate that there are 3 types of errors made by the students. In using the articles the writer found 15.47 % errors, while using of verb tense he found mistakes of 15.07 % and last but not the least is the using of word choice with 15.07 % of 100 % from all errors done by the students, though it is the same percentage as the using of verb tense but it is less in frequency.

Hourani (2008) argues that the 'most common and prominent grammatical mistakes which were found in the students writing included: subject-verb agreement with 25%, verb tense and form with 22%, word order with 11%, prepositions with 15%, articles with 10%,

plurality with 8%, passive voice with 6%, and auxiliaries with 3%. These errors were categorized and charted according to their number of frequency in the students' essays. The outcomes and the effects of this study also presented that the English writing skill of the secondary male students in the UAE state schools needs more strengthening and development'.

Methods and Procedures

Participants

Twenty undergraduate students (10 Males and 10 Females) out of which 15 were from Sindh Madressatul Islam University, Karachi and 5 students were from Orasoft Training Institute (An affiliated institute of Federal Urdu University of Arts Sciences & Technology, Karachi). Most of them were from the age group of 18-25 years. Majority of them were Urdu as native speakers, while others were Pashto, Punjabi and Sindhi as their mother tongue.

Material

In order to analyze the data, a questionnaire was developed and an activity was conducted. A topic of common interest was given to the subjects to write a paragraph on the "Importance of Education".

Data Collection

Participants were asked to fill the questionnaire at Sindh Madressatul Islam University. Similarly on next day at the same time, participants of Orasoft Training Institute were asked to write English paragraph for our data collection.

Data Analysis

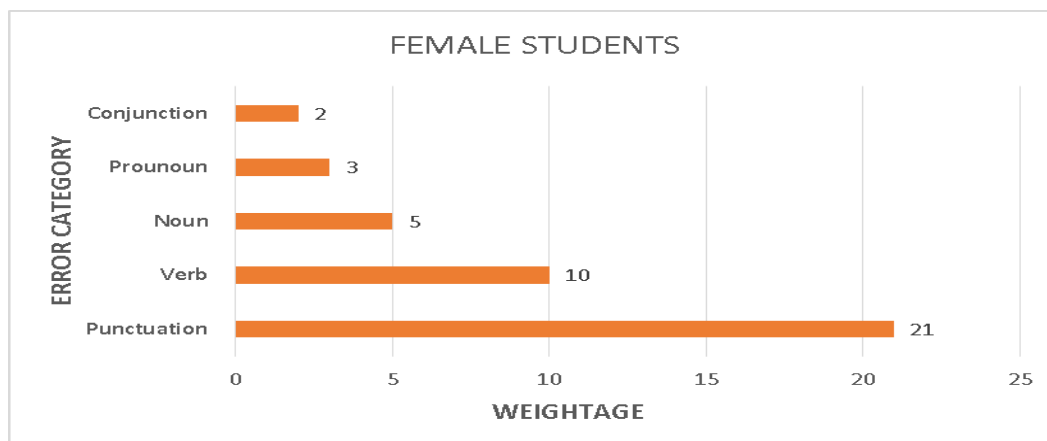
Three tables of errors analysis were analyzed as illustrated in Table. 1 for female students and Table. 2 illustrates for male students while Table. 3 is generated from total frequency of both tables. Each table comprises of Errors (Noun, pronoun, adverb, adjective etc.) and Frequency for each error. This data analysis was further utilized as a tool of research discussion and conclusion.

Table 1. illustrates the frequency & percentage of female errors

ERRORS	FREQUENCY	PERCENTAGE
Punctuation	21	42
Verb	10	20
Noun	5	10
Pronoun	3	6
Conjunction	2	4
Phrase	2	4
Spelling	4	8
Preposition	1	2
Adverb	1	2
Adjective	1	2
Article	0	0
Total Errors	50	100

The above table shows the frequency & percentage errors in the writing skills of female students.

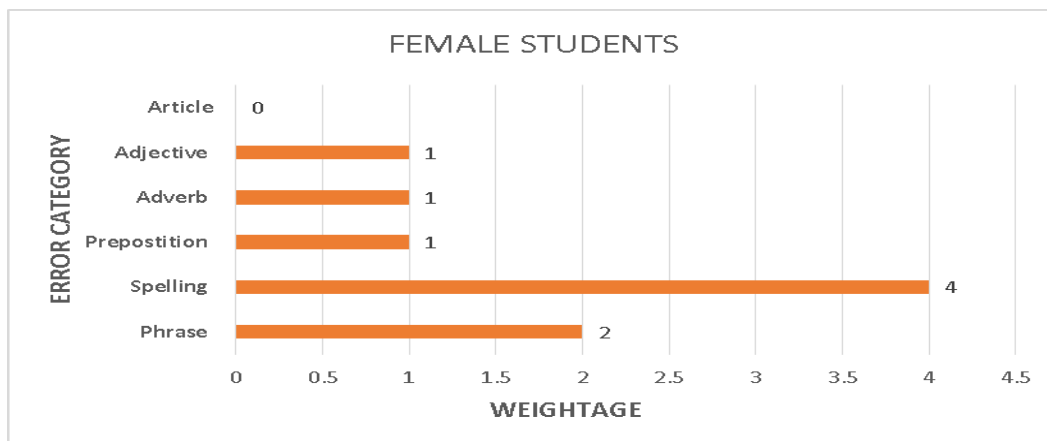
Figure 1. Illustrates the bar chart horizontally the percentage of errors across female students



1- The above graph shows that conjunction error in female students is 2%.

- 2- As shown in the graph female students have 3% frequency in making errors of pronoun.
- 3- We can see that female students make approximately 5% errors while using nouns.
- 4- The graph shows the frequency of 10% errors while using verb which are made by the female students.
- 5- Female students make 21 % frequency errors while using punctuation.

Figure 2. Illustrates the bar chart horizontally the percentage of errors across female students



- 1- The graph shows female students make 0% errors while using article.
- 2- Female students make 1% of errors while using adverb, preposition & adjective.
- 3- As shown in the graph female students make 4% of errors in spelling & 2% in phrase.

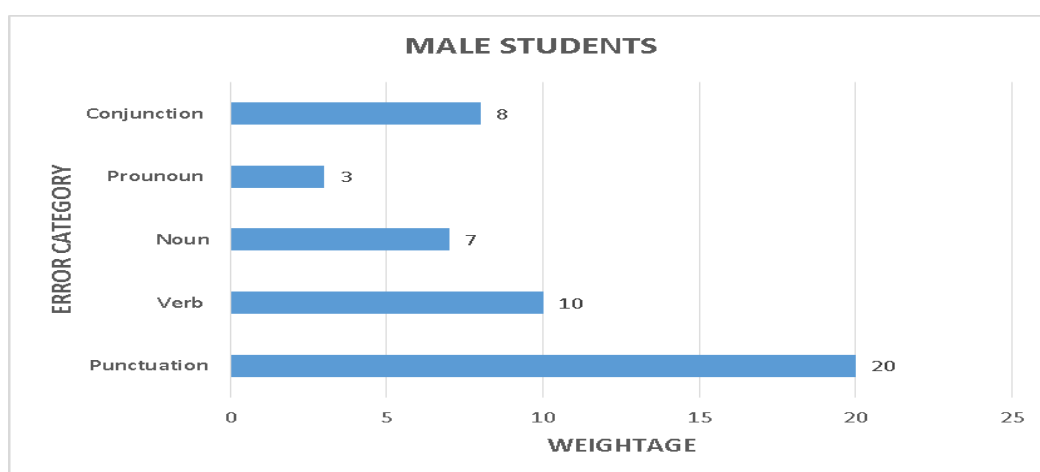
Table. 2 illustrates the frequency & percentage of male errors

ERRORS	FREQUENCY	PERCENTAGE
Punctuation	20	32.79
Verb	10	16.39
Noun	7	11.48
Pronoun	3	4.92
Conjunction	8	13.11
Phrase	1	1.64

Spelling	4	6.56
Preposition	1	1.64
Adverb	0	0
Adjective	4	6.56
Article	3	4.92
TOTAL ERRORS	61	100

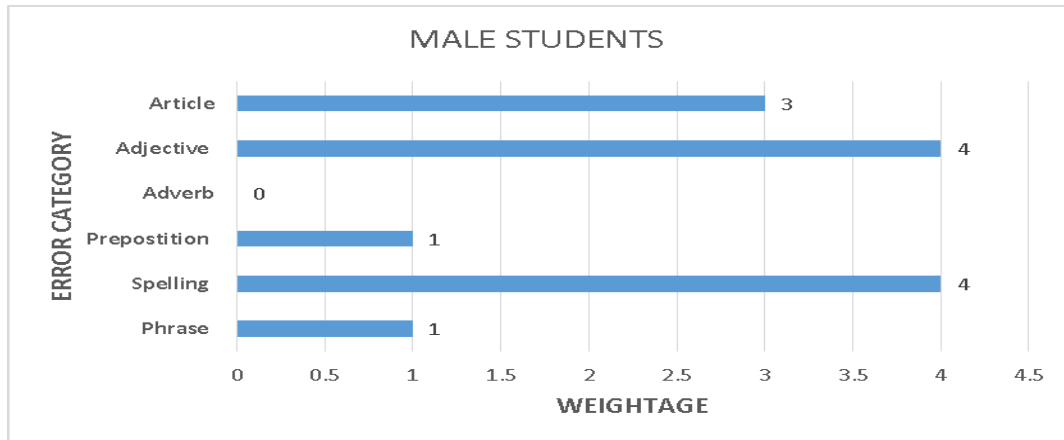
The above table shows the frequency & percentage errors in the writing skills of male students.

Figure 3. Illustrates the bar chart horizontally the percentage of errors across male students



- 1- The above graph shows that conjunction error in male students is 8%.
- 2- As shown in the graph male students have 3% frequency in making errors of prounoun.
- 3- We can see that male students make approximately 7% errors while using nouns.
- 4- The graph shows the frequency of 10% errors while using verbs which are made by the male students.
- 5- Male students make 20 % frequency errors while using punctuation.

Figure 4. Illustrates the bar chart horizontally the percentage of errors across male students



- 4- The graph shows male students make 3% errors while using article.
- 5- Male students make 4% of errors while using adjective.
- 6- They make 0% errors in the use of adverb.
- 7- As shown in the graph male students make 1% in the use of preposition.
- 8- Male students make 4% of errors in spelling & 1% in phrase.

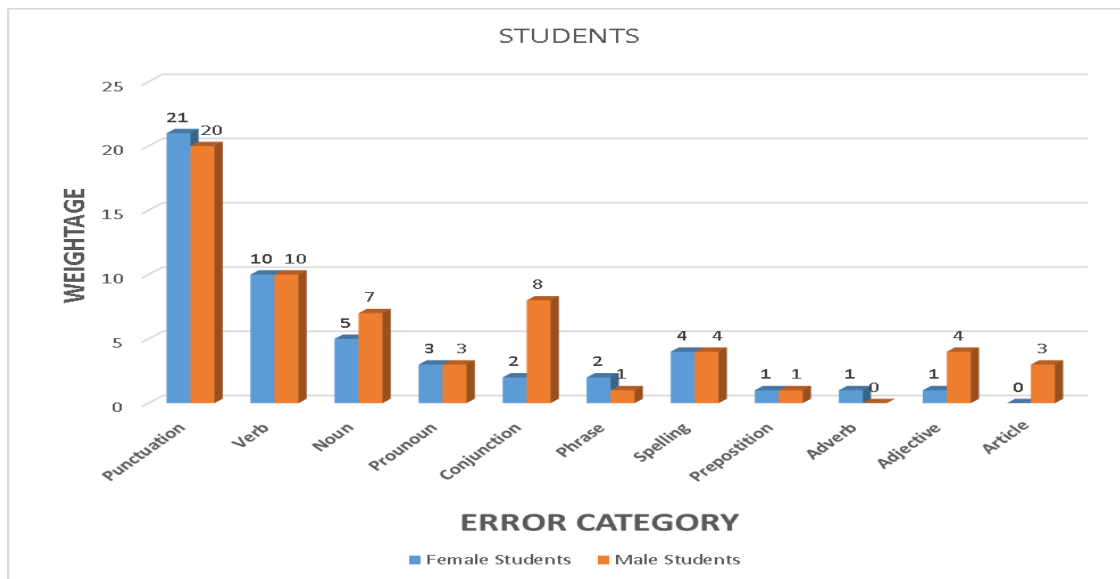
Table 3. illustrates the frequency & percentage of across speakers

ERRORS	FREQUENCY	PERCENTAGE
Punctuation	41	36.94
Verb	20	18.02
Noun	12	10.81
Pronoun	6	5.41
Conjunction	10	9.01
Phrase	3	2.7
Spelling	8	7.21
Preposition	2	1.8
Adverb	1	0.9
Adjective	5	4.5
Article	3	2.7

TOTAL		
ERRORS	111	100

The above table shows the merged frequency & percentage errors in the writing skills of students.

Figure 5. Illustrates the bar chart horizontally the percentage of errors across female and male students



- 1- The graph shows the difference of 1% errors of punctuation in the write-ups of undergraduate students both female s & males. It shows that female students make more mistakes of punctuation as compare to male students.
- 2- This is clearly shown in the graph that both the students obtain same frequency of errors in the use of verb.
- 3- The difference of noun is 3%. We can say that in the use of noun female students are more efficient.
- 4- This is clearly shown in the graph that both the students obtain same frequency of errors in the use of pronoun.
- 5- The graph shows the difference of 6% errors of conjunction in the write-ups of undergraduate students both females & males. It shows that male students make more mistakes of conjunction as compare to female students.

- 6- The difference of phrase is 1%. So we can say that in the use of phrase male students are more efficient.
- 7- This is clearly shown in the graph that both the students obtain same frequency of errors in the use of spelling.
- 8- This is clearly shown in the graph that both the students obtain same frequency of errors in the use of preposition.
- 9- The difference of adverb is 1%. We can say that while using adverb male students are more efficient. Because male students didn't make any mistake while using adverb.
- 10- The graph shows the difference of 3% errors of adjective in the write-ups of undergraduate students both females & males. It shows that male students make more mistakes of adjective as compare to female students.
- 11- The difference of article is 3%. We can say that while using article female students are more efficient. Because they didn't make mistakes in the use of article.

Discussion

The results of this study revealed that most common type of error which participants made was punctuation (36.94% out of all errors) while the least common type of error made by participants were adverb & preposition. According to the findings of this study, there was no major gender difference between kinds of errors which they were making in writing. For example frequency of errors of pronouns, verbs, spellings, nouns & phrase errors were almost congruent (similar) for both male & female participants. Although the male students made more conjunction errors as compared to female students i.e. 8 conjunction errors ~ 2 conjunction errors respectively. The table 1 signifies classify writing errors in male participants according to these frequencies (Punctuation: 32.79, Verb: 16.4%, Conjunction: 13.11%) while the remaining 37.7% were from different categories like phrase, usage of pronoun, adverb adjective, articles etc.. The table 2 shows errors of different types as per this frequency (Punctuation: 42%, verb: 20%, noun: 10%) while remaining 28% were different types errors including phrase, spelling, usage of preposition, adverb, articles etc.

Conclusion

From the interpretation of the data findings, it can be concluded that after analyzing & doing the research, the researchers were able to classify & elaborate different kinds of common errors the participants were making during English writing. It can be stated that participants made significant number of errors i.e. 111 errors (in 11 different categories). It is also proved from the findings from all 11 categories of errors, the frequency of punctuation & usage of verb errors is highest. It was also established that all 20 participants made errors while writing which is a bit alarming for an undergraduate level student. The causes behind this finding are either failure of our schooling system in which student's abilities are tested by their memorizing capability rather than their intellect & skills. On the other hand students are also responsible for their errors, negligence of importance of writing skills & lack of self-learning capabilities are also root foundations of these findings. The awareness of importance of writing skills is mandatory.

Suggestion/Recommendation

Due to natural norms, it is concluded that being human everyone can make mistakes or errors either in writing or other walks of life. No one is that perfect in this real world. Even students of undergraduate level made errors although they must be involved in academics for at least 12 years. Now after whole research & analyzing, researches would recommend that the students should focus on their writing skills & try to overcome the most significant kind of errors including punctuation, usage of verbs etc. some key points to both students & their English instructors which are:

- The students should be habitual of writing on daily basis, it should not be restricted to assessments only.
- The instructor should make the class so expectant of writing that they will be ready to write something anytime during class hours.
- Do most of the writing in class.
- The students should try to improve their writing skills through different mediums including books, internet, expert's advice etc.
- Teacher should encourage students to work by their mutual help as well.
- During writing tasks, the teacher should walk around the class to testify the progress of student(s).

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APPENDIX-1

Hello & kind greetings there! We are preparing a research paper named "Error Analysis in write-ups of undergraduate students" through this questionnaire. You are humbly requested to write a short paragraph on "Importance of Education" randomly according to your visions. It will be highly valued if you do this without anyone's help/opinion. Your need to fill these fields for data collection process. Your privacy will also be kept confidential. We are grateful to you in anticipation.

NAME:- _____

ID/ROLL NO:- _____ GENDER:- _____

SEMESTER:- _____ SECTION:- _____

UNIVERSITY:- _____

IMPORTANCE OF EDUCATION

FOR ANY HELP/QUERY, ASK US WITHOUT ANY HESITATION.

THANK YOU FOR YOUR EFFORTS & TIME

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